

SEVENTY-FIFTH SEMI-ANNUAL

CONFERENCE

OF THE

Church of Jesus Christ of Latter-day Saints

Held in the Tabernacle, Salt Lake City, October 6th, 7th
and 9th, 1904, with a full Report
of the Discourses.

ALSO AN ACCOUNT OF THE GENERAL CONFERENCE OF
THE DESERET SUNDAY SCHOL UNION.

THE DESERET NEWS

1904

DESERET NEWS BOOK STORE

Leading Book Concern of the State.

Standard and Miscellaneous Books, Histories,
Biographies, Late Popular Fiction,
Etc., Etc. All of the Church
and Home Publications.

Send for Free Cata-
logue and Price
List.

Deseret News Building,
6 MAIN STREET, SALT LAKE CITY, UTAH

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m. on Thursday, October 6, 1904, President Joseph F. Smith presiding.

THE PROCEEDINGS.

There were present of the General authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of the Twelve Apostles; Francis M. Lyman, John Henry Smith, Rudger Clawson, Hyrum M. Smith, George A. Smith and Charles W. Penrose. Presiding Patriarch John Smith. First seven presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin. Of the presiding Bishopric; Robert T. Burton and Orrin P. Miller. There were also many presidents of stakes, their counselors, presidents of missions and other prominent men of the Priesthood.

The choir and congregation sang the hymn which begins:

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master
appear,

His adorable will, let us gladly fulfill.

The opening prayer was offered by Patriarch Angus M. Cannon.

Singing by the choir:

Sweetly may the blessed Spirit,

On each faithful bosom shine;
May we every grace inherit,
Lord we seek a boon divine.

PRESIDENT JOSEPH F. SMITH.

(Opening Address.)

General prosperity in settlements of the Latter-day Saints—Reference to their Spiritual Condition—Organization of the Priesthood and their duties—Ruling object of the Church the salvation of Mankind.

I am happy in the privilege that I enjoy of being present at the opening of this, the seventy-fifth semi-annual conference of the Church of Jesus Christ of Latter-day Saints, and I am pleased to see the number of brethren and sisters who are present. We realize the difficulty in the way of many of the people attending conference on a weekday like this, as they are compelled to labor; business is in full operation, not only in this city and county, but in every other part of the country, and many are busy attending to secular duties, which makes it difficult for them to leave their homes to attend conference on the week days.

It is gratifying, however, to see the number who are here today at the opening meeting of our conference, and I congratulate you, my brethren and sisters, upon being present, and upon the blessings, both temporal and spiritual, that have been poured out upon the people since our last conference. Taken as a whole, the season has been a prosperous one throughout the land, though some localities have suffered more or

less. The forepart of our season was seriously injured by drouth, and many people in the southern part of this state and in Arizona, New Mexico, and in old Mexico especially, as also in our colonies in Canada, have suffered seriously because of the protracted drouth that has been upon the land. But the prospect is that the long continued spell of drouth has been broken by copious rains that have descended upon the land, making the fields and the plains and the mountains luxuriant with the growth of herbs and grasses for the sustenance of the flocks and herds of the people, and also for the supply of abundant water for irrigation purposes on their farms. Taking a retrospect of the whole condition, throughout the length and breadth of the land, we feel that it is favorable and that the blessings of the Lord and His merciful hand over all the interests of the people have been visible, and we know that we are indebted greatly to His mercy and kindness for the favors and blessings that have been bestowed upon us.

I trust that the spiritual condition of the Latter-day Saints has continued to be as good as the temporal conditions have been, and that we are progressing and growing in the knowledge of the truth and in faithfulness before the Lord in keeping His commandments and His laws as much as He has prospered us temporally; for after all the great desideratum is the faithfulness of the people to the covenants that they have made with the Lord and with each other in righteousness.

Reflecting over the condition of the Church at the present time, since I have been sitting here, I have jotted down a few little items that I wish to refer to briefly. I find that we have now in the United States, Canada and Mexico 55 organized stakes of Zion. As a matter of course, therefore, there are 55 presiding officers over these various stakes, and 110 counselors to the presidents of stakes. In each of these stakes, is an organized High Council, consisting of 12 High Priests, which aggregates 660 High Councilors in the Church today as it is organized, who possess the au-

thority of the Holy Priesthood to minister for the salvation of the souls of men, and who sit as judges, with the presidents of stakes and their counselors, in all the affairs of the Church, and who are called upon and are expected to be exemplars before the people, setting before them examples that are worthy of imitation and of emulation—fathers indeed to the people and judges of righteousness in their midst. This, of course, constitutes quite an army of official workers—men who are expected to be instant in season and out of season; men upon whom rests great responsibility; wise counselors, assisting the presidencies of the various stakes to regulate the affairs of their churches and to set in order the houses of the Saints and the stake organizations throughout the Church.

In connection with the 55 organized stakes of Zion we have in the neighborhood of 20 different organized missions throughout the world, presided over by presidents and counselors, and these missions are supplied with Elders and Seventies that are sent out to preach the Gospel, numbering at the present time in the neighborhood of 1,500 Elders. Of course these Elders are not only traveling throughout the United States, but throughout Europe, in the islands of the sea and in New Zealand and Australia; also in the Holy Land, where we have an organized mission and Elders are there preaching the Gospel to those people.

I am informed also that we have 626 organized wards. Of course, these organizations vary from time to time; that is, they frequently increase, and occasionally a ward is disorganized, being joined with another ward, making two into one. Over these wards there are 626 Bishops presiding, and 1,252 Bishops' counselors, who are a mighty power in the midst of the Church of Jesus Christ of Latter-day Saints. The officers of these organizations are the officers of the Church who come in immediate contact with the people and who are in direct intercourse with them. It is expected that the Bishop of a ward with his counselors will un-

derstand the necessities of every member of his ward. Then they have as assistants and helpers a large corps of Elders, and Priests, Teachers and Deacons of the Lesser Priesthood, who render assistance to them in the temporal as well as the spiritual affairs of the Church. It devolves upon the Bishopric of the ward to look after the poor, to minister unto the sick and the afflicted and to see that there is no want nor suffering among the people in these organized divisions of the Church. It is also the duty of these presiding officers in the Church to look after the spiritual welfare of the people, to see that they are living moral, pure and upright lives, that they are faithful in the discharge of their duties as Latter-day Saints, that they are honest in their dealings with one another, and with all the world. It is their business to see that spiritual light exists in their hearts, and that the people under their presidency and direction are living the lives of Saints, as far as it is possible for men and women, in the mortal body, beset by the weaknesses and imperfections of mankind, can be Saints. Great responsibility rests upon these, and we have at work in the Church, in this relation, a vast corps of efficient men who are laboring diligently for the welfare of mankind. And all these labor without salaries. They are not paid officers. It is true that they receive assistance from time to time, as they may need, in a small way, but not one obtains what the world would esteem as a salary, nor can they be called paid officers of the Church.

We have also in the Church today, I am informed, 146 quorums of Seventy. These constitute a body of Elders of somewhere in the neighborhood of 10,000 men, whose special duty it is to respond to the call of the Apostles to preach the Gospel, without purse or scrip, to all the nations of the earth. They are minute men. It is expected that they will be ready, whenever they are called, to go out in the world, or to go out to the various organizations of the Church to fulfill missions and to perform such duties as shall be required of them, in order that the work of the Lord and the

work of the ministry may be upheld and sustained and carried on in the Church and throughout the world. These councils or quorums of Seventy are not always full, a full council being 70 Elders. But there are approximately 10,000 Elders who now hold that position in the Church. They are called to an apostolic calling. They are required to be special witnesses of the Lord Jesus Christ. It is expected of this body of men that they will have burning in their souls the testimony of Jesus Christ, which is the spirit of prophecy; that they will be full of light and of the knowledge of the truth; that they will be enthusiastic in their calling, and in the cause of Zion, and that they will be ready at any moment, when required, to go out into the world, or anywhere throughout the Church and bear testimony of the truth, preach the Gospel of Jesus Christ, and set examples before the world of purity, love, honesty, uprightness and integrity to the truth.

In addition to these organizations we have in each stake of Zion an organization called the High Priests' quorum, to which all High Priests of the Church belong, including the presidency and high councilors of the stake, and also the Bishops and their counselors, all the Patriarchs and all others who have been ordained to the office of High Priest in the Church, which office is the office of presidency in the Melchisedek Priesthood, not that every man who holds the office of High Priest is a president. Only he who is called, appointed and set apart to preside among the High Priests holds the presiding authority and office. But it is the duty of these quorums of High Priests to act in their calling; not to sit idly down and be indifferent to the interests of the Church of Jesus Christ of Latter-day Saints, nor indifferent to the saving of the souls of men. It is expected that this quorum of Priesthood in the various stakes of Zion will look after all the interests of the stake: that is, that they will look after the moral condition of the people; that they will teach righteousness; that they will see that those who are acting in presiding

authority in the stakes of Zion, are upright, honest, pure and humble men, and fit for the positions in which they are called to act. Thus this council of the Priesthood constitutes a council of power and influence in the Church.

"Then we have the Elders' organizations. A council or quorum of Elders is composed of 96 Elders. There may be a number of councils or quorums of Elders in each stake. I am not prepared to state how many Elders we have in the Church; but they are very numerous. It is the duty of this body of men to be standing ministers at home; to be ready at the call of the presiding officers of the Church and the stakes, to labor in the ministry at home, and to officiate in any calling that may be required of them, whether it be to work in the temples, or to labor in the ministry at home, or whether it be to go out into the world, along with the Seventies, to preach the Gospel to the world.

"We have a number of Patriarchs in the Church, whose duty it is to bestow blessings upon the heads of those who seek blessings at their hands. They are fathers. They hold the evangelical office in the Church. It is their business and right to bestow blessings upon the people, to make promises unto them in the name of the Lord, as it may be given them by the inspiration of the Holy Spirit, to comfort them in the hours of sorrow and trouble, to strengthen their faith by the promises that shall be made to them through the Spirit of God, and to be fathers indeed of the people, leading them into all truth.

"Then we have the Lesser Priesthood, which attends to the different temporal matters of the Church, consisting of Priests, Teachers and Deacons, who labor under the direction of the Bishopric in the various wards in which they dwell, for the work of the ministry, for the edifying of the body of Christ, the unifying of the people and bringing them up to the standard of righteousness that they should reach in the flesh, according to the light they possess and the ability and talent which the Lord has given them.

"This, my brethren and sisters, is a

very brief outline of the organization of the Church of Jesus Christ of Latter-day Saints. It has been organized by the wisdom of the Almighty, and not by the wisdom of man. It has been organized to accomplish the purposes that the Lord has in view to be accomplished by it. The people are organized that they may be taught righteousness; that they may be faithful before the Lord in keeping the covenants that they have made with Him in righteousness. Among these covenants are that they will cease from sin and from all unrighteousness; that they will work righteousness in their lives; that they will abstain from the use of intoxicants, from the use of strong drinks of every description, from the use of tobacco, from every vile thing, and from extremes in every phase of life; that they will not take the name of God in vain; that they will not bear false witness against their neighbor; that they will seek to love their neighbors as themselves; to carry out the golden rule of the Lord, 'Do unto others as they would that others should do unto them.' These principles are involved in the covenants that the people have made in the Church of Jesus Christ of Latter-day Saints, and it is expected that these officers and presiding authorities in the Church, whom I have cursorily named, shall see to it that the members of the Church of Jesus Christ of Latter-day Saints will keep these covenants that they have made with the Lord, and that they will observe these principles and adapt them to their lives and carry them out, that they may be indeed the salt of the earth; not salt that has lost its savor and is good for nothing but to be cast out and trodden under the foot of men, but salt that has its savor and that is wholesome; that the people of God may be a light unto this generation and unto the world; that men may see your good works and glorify your Father which is in heaven; and that notwithstanding enemies, who are filled with the spirit of persecution, and who say all manner of false things against the Latter-day Saints, those who have entered into the covenant of

the Gospel will keep the commandments of the Lord, will obey the dictates of the Spirit of the Lord unto them, will work righteousness in the earth, and will go right on in the path that Almighty God has marked out for them to pursue, fulfilling and accomplishing His will and His purposes concerning them in the latter day. It does not make any difference to us what the world says about us, we know what our mission is, and we propose to fulfill that mission by the help of Almighty God, and that mission is to save men from the errors of the world, from darkness, from unbelief in the true and living God and in the redeeming sacrifice of the Lord Jesus Christ, that men may not fall into infidelity, that they may not abandon the truth nor the paths of righteousness God has marked out for them to walk in. That is our mission. It is to save men from error, from wickedness and from apostatizing from truth and righteousness, and that men might believe in the true and living God, and in Jesus Christ whom he has sent into the world, whom to know is life eternal. Our mission is to save men from the powers of darkness and from the snares and pitfalls of Satan wherein they are tempted from paths of truth to commit sin, and bring degradation, sorrow and shame upon themselves by transgressing the laws of God and the laws of life.

"We are not ashamed of the Gospel of Jesus Christ, which we have received; for we know that it is the power of God unto salvation unto all that believe and receive it in their hearts and live it according to the will and purpose of God. Now, my brethren and sisters, I rejoice in these principles. I praise God with all my soul that He has restored the Priesthood. And what is the Priesthood? It is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately; not assuming that authority, not borrowing

it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits from above, direct from the presence of Almighty God, who have come to the earth in our day and restored the Priesthood to the children of men, by which they may baptize for the remission of sins and lay on hands for the reception of the Holy Ghost, and by which they can remit sin, with the sanction and blessing of Almighty God. It is the same power and Priesthood that was committed to the disciples of Christ while He was upon the earth; that whatsoever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven, and whomsoever they should bless should be blessed, and if they cursed, in the spirit of righteousness and meekness before God, God would confirm that curse. But men are not called upon to curse mankind; that is not our mission; it is our mission to preach righteousness to them. It is our business to love and to bless men, and to redeem them from the fall and from the wickedness of the world. This is our mission and our special calling. God will curse and will exercise His judgment in those matters. Vengeance is mine, saith the Lord, and I will repay. We are perfectly willing to leave vengeance in the hands of God and let Him judge between us and our enemies and let Him reward them according to His own wisdom and mercy.

"Now, may the Lord bless us throughout this conference. I can feel that I am doing injury to my voice in continuing to speak. I have been suffering for the past two or three weeks with a very severe cold, which has greatly affected my voice, and I am only just recovering from it. But I am pleased that I have had the privilege of speaking a few words to you at the opening of this conference. I pray God to bless the people that shall come here, and pour out His spirit upon them, to make their hearts warm up and burn with affection toward Him for His abundant

mercies unto them, and with love for one another and for all mankind; for it is our mission to save the world from sin and darkness and to lead all to a knowledge of God and His truth.

May the Lord help us to consummate the mission He has given unto us, is my prayer in the name of Jesus Christ, Amen.

The choir sang the anthem:

The Mountain of the Lord's house.

PRESIDENT JOHN R. WINDER.

Object of Missionary Work—Those who labor in it meeting with Success—Redemption of the Dead.

My brethren and sisters, I feel very thankful to my Heavenly Father that He has spared my life to assemble once more with you in conference. I have listened with a great deal of pleasure to the remarks that have been made by President Smith. What a vast body of men there is in this Church! and what is their object in life? I understand it to be the salvation of the human family. While President Smith was speaking, I looked around here and I saw a large number of presidents of missions. Our Elders go out into the world, leaving their homes and families, and travel without purse or scrip, and their object is to bring salvation to the honest in heart. These presidents of missions send the Elders from house to house, bearing the message of salvation and the printed word to all who will receive it. In reflecting upon this, I thought how strange it is that these missionaries, going forth as they do with the message of peace, offering the people a book or a tract containing the word of God, should be treated in the way they are. Sometimes the doors are closed in their faces, and the people curtly tell them that they will not receive their books or tracts; and in many cases the Elders are treated with contempt, though this is not always the case. Supposing the minister of any denomination was to present himself at my house and respectfully offer me a book setting forth his religious views. I was wondering if I would slam the door in his face and treat him with

contempt. No, I would at least be respectful and say that I did not wish to receive it. You, my brethren, who are abroad in the world, know that you have to meet these conditions; but your object is, as we all know, to promote peace and salvation wherever you go. That is your mission, and I rejoice to know that you are very successful in that mission, and that many are receiving your message and obeying the Gospel.

We rejoice that the work of the Lord is growing and increasing, and we testify that its mission will be prospered in the earth. This is the work of the Lord. He is at the helm, and He will certainly take care of it. It is our duty, of course, to do the very best we can, and as the President has said, we should so order our lives as to be above reproach. We should not only preach the Gospel by precept, but we should do so by our acts. Seeing that we are devoting our lives to this cause, let our lives be such that all men who come in contact with us may see our good works.

In addition to all that has been done in the missionary fields, there are other places where the great work of salvation is being carried on. Thousands and tens of thousands are being added to the Church annually in the temples of the Lord. Those who, during their lifetime, did not have the opportunity that we have had of receiving the Gospel, are now receiving the benefits of salvation. This work is growing and multiplying in the temples, as well as the work abroad. The object of those who work in the temples is also to bring salvation to the fullest extent, both to the living and the dead. Notwithstanding all that may be said in relation to the work in the temple, you know, my brethren and sisters, that when you go to the house of the Lord and receive the ordinances there administered, they are all calculated to make you better men and women, better fathers and mothers; and everything that is done in those houses is for salvation. The testimony of all who go there is that it makes them feel better prepared to bat-

tle with life. They become better fathers and mothers, and better citizens of the United States or of any other country. I can testify to this, and thousands that are before me, who have been through the house of the Lord could bear me out in this testimony, if called upon. There is nothing done there in any manner that has a tendency in the least to harm any individual, but everything that is done is for the best good and salvation of the people.

I rejoice in these things, my brethren and sisters. I am thankful to the Lord that He has given me a testimony of the truth of this Gospel. I know that Joseph Smith was a prophet of God, and that he laid the foundation for this great work. He it was that laid the foundation of all these organizations that we have heard about this morning, and this work will increase and multiply upon the earth. May the Lord help us all to be faithful and true always to the covenants that we have made with the Lord, that we may keep them faithfully and never do anything that would bring His displeasure upon us. God grant it to all of us. Again I express my thanks and praise the name of my Heavenly Father for His continued mercies and goodness unto me, and for extending my life until I am now nearly eighty-three years of age. I thank the Lord for all these blessings, and dedicate myself unto Him with a determination to serve Him as long as I live upon the earth. I ask Him for His blessing upon you all, in the name of Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND.

The Character and Extent of the Priesthood—Beneficial Results of Fast Offerings—Unselfishness of Missionaries to the World—Intellectual and Religious development of the Children.

While our President was addressing us these words came into my mind:

"But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

It occurred to me that the Apostle Peter, in addressing the Saints formerly, looked upon a people who were similarly organized to the Latter-day Saints, and he called them "a chosen generation, a royal Priesthood, an holy nation." Those who contemplate the organization of the Church of Jesus Christ of Latter-day Saints will be struck with the number who hold the Priesthood. The Priesthood is conferred upon all male members who are worthy to receive it. This is a great blessing which the members of this Church enjoy, and it makes them a peculiar people, a chosen generation, holding the royal Priesthood. There is no priestly caste in our Church. Contrary to the opinion of many, such a thing does not exist with us, unless you will call the whole Church a priestly caste, because all participate in the blessings pertaining to the Priesthood.

There are in the Church two Priesthoods—the Aaronic and the Melchisedek. The Aaronic Priesthood is the lesser, an appendage to the higher. It embraces the offices of Deacons, Teachers and Priests. Those who hold these offices are called to labor amongst the people, to teach them, to serve them, to watch over them, and to see that there is no hardness of heart or ill feelings among them. We call our young men very early in life to bear the Priesthood. When they are 12 or 13 years old we ordain them Deacons or Teachers, if they are worthy. We give them something to do in the Lord's house. We call upon them to look after the meeting-houses and to visit the Saints. In some places Deacons look after the widows, and see that they are furnished with fuel, and attend to the chopping of wood for them. Being called to the Priesthood, they feel that these services are honorary ones. They are called on also to collect fast-day offerings from the people, many of whom may not have ready money to give unto the poor. If they have not the cash they give provisions and other things which they can spare, and which the poor need. In many stakes the Deacons are called upon to perform

such duties as these, and this gives them in their youth a love for doing good and for helping the poor.

Here let me say, in this connection, that in our Church a custom prevails which I consider a beautiful one. It is this: The Saints are called upon to remember the poor when they fast. They show their reverence for the Lord in fasting, and fit themselves better to approach Him in prayer, showing that they can overcome the strong wants of nature by abstaining from food for one, two, or three meals. Our fast-day comes on the first Sunday in each month; and while the members of the Church deny themselves on that day, they are asked to remember the poor, and to give unto them at least the value of the meals that they refrain from taking. If this be done conscientiously throughout the Church there is no need of any of the poor suffering. We have not a great amount of poor anyhow in our midst outside of the populous centers. In some of the stakes they have none that need support. The people may not be well-to-do, they may not have much of this world's goods, but they are sufficiently blessed not to need any support from others. In Salt Lake and the larger cities, where so many people gather and have to depend on day's labor, we have quite a number to support. Now, I would admonish the Saints living in stakes where they are not called upon to do much towards supporting the poor, that they do not slacken their efforts to collect fast-day donations or to contribute them, for it is a duty laid upon all the members of the Church to remember the poor. The Lord delights in those who remember the poor. And so the beautiful custom has been instituted in our midst of imparting of our substance to the poor, to make the poor glad, on the day that has been set apart as a day of fasting and prayer. One of the old Church fathers writes that in early days it was the custom among the Christians when they fasted that they took the money they would have had to expend for the meals which they did not partake of, and gave it

unto the poor. This same custom has been revived in our Church. I do not suppose, however, that the Prophet Joseph Smith ever read anything of this kind, but he was inspired to institute it in our midst. In looking over what the Saints have done in regard to fast-day donations, I think there is great need of improvement, and that all should be more conscientious in observing the fast-days and remembering the poor. When we do this to honor the Lord and to keep His commandments, we have a claim upon His blessings and He will not forget us.

As a general thing, the Saints respond cheerfully to all the calls that are made upon them; and in looking back upon our history, one cannot help seeing that they have been called upon to make many sacrifices. But take the men in our midst who have made the greatest sacrifices, and you will generally find the men who have been the most greatly blessed. From the beginning of the Church the Lord has called upon His people to do something.

Our religion is one in which we are called upon to show our faith by our works. The Latter-day Saints have shown their faith this way. When they are called upon to go out amongst the nations to preach the gospel, they do not ask how much their pay will be, but they at once commence to regulate their affairs so that they can betake themselves to their mission-field and perform the labor required, without any remuneration. They feel that they owe the duty to the world, to warn them of what is coming, to tell them the glorious message that God Himself has revealed in our day, and to declare unto men that there is an opportunity to enjoy the blessings of the Gospel today as they were enjoyed formerly. Therefore, when they are called upon to go out into the world they almost invariably answer that they will be ready to go at the time appointed. Thus our missionaries go to the different parts of the earth, and you will find them in Europe, in Asia, in Africa, in Australia and New Zea-

land, in the islands of the sea, and on this great continent of ours. Wherever the call is, they go, trusting in the Lord to sustain them, and to give them power to perform their mission. Though they have not studied philosophy and are not learned in the systems of men, they go feeling and knowing that they have the truth, and they are desirous to make every man acquainted with what they have received. This they do not do by being coerced or forced, but by their own free will; and when they return from their missions (which generally last from two to four years or more) they are ready to report that the time spent in their missionary fields has been the happiest period of their lives. When their work is completed they love to return to their homes, because they love their families and relations. They do not go on missions because they like to be away from home, or because they love to ramble around the world, but they go because there is no joy so great as that experienced in devoting oneself entirely to the cause of Christ. And how happy they are to find those who will listen to their words and receive them with honest hearts! They feel then that the Lord is rewarding them for their labors and for the sacrifice they have made in leaving home and loved ones. The preposterous idea has been set forth by our enemies that our Elders are paid so much for every convert they make. How ridiculous this sounds to us here! Nearly every man in our midst has been away upon a mission. He knows what he has received—or rather what he has not received. He has gone with means which he has labored for with his own hands, and has spent the same for the upbuilding of the kingdom of God, and all the pay he expects to receive is the inner conviction of having done his duty and filled the call which the Lord has made upon him. He knows that the promises are unto such as are willing to keep the commandments of the Lord and labor for His cause.

I stated that our young men early

receive the Priesthood. Some are ordained Teachers and Priests and as such go among the families of the Saints to labor in their calling. They are generally accompanied by an older person. The families gather around ready to listen to the teachings of these bearers of the Priesthood, and the time they spend in the homes of the Saints is devoted to talk upon the topics pertaining to the kingdom of God and to the duties of the members of the Church.

Besides the Aaronic Priesthood, we have in our Church the Melchisedek Priesthood. An Elder holds this Priesthood. A Seventy, a High Priest, an Apostle, the President of the Church, all hold the same Priesthood. There are only the two Priesthoods, but there are different offices in the same Priesthood. You heard our President speak this morning concerning the organization of the Church, stakes and wards, and about presidents of stakes and Bishops of wards. All these men holding the Priesthood, have been placed in charge of the flock of Christ, and they are watching over them. As a general thing, they spend all the time they can spare ministering for the good of the people. In most cases they are men of business and under the necessity of providing for their own families, but they take what time they can to look after those the Lord has put in their charge.

Such are the Priesthoods, and such the offices therein. Then we have the auxiliary organizations in the Church. They are not exactly parts of the Priesthood, but auxiliary thereunto. They are helps in government. We commence with the little children in the Primary association. We call upon good sisters in our midst to take these in hand, and once a week they meet with our little children and teach them concerning right and wrong, and concerning the crucified Savior; they inspire their young hearts with a love of God, and teach them to sing praises unto Him. This organization takes in the smallest of our chil-

dren. Then when they get to be about 14 years of age they join the Mutual Improvement association. There they meet once a week and take a course in theology and other necessary branches. The aim of this organization is to build up the young people, to warn them of the pitfalls in the way of the youth, to strengthen them in their resolve to serve God, and to teach them the principles of the Gospel, that they may have a foundation for their faith. After this the young men join the quorums of the Priesthood, and the young women join the Relief societies, which were established by the Prophet Joseph for the good of the people. The sisters of the Relief society do a good work in our midst. We have the societies organized in every ward in Zion and in the branches abroad. They gather means for the poor and they look after the sick. In many cases you will find the sisters watching night and day at the sick bed. Indeed they are, as the name of the society indicates, persons of another organization not an auxiliary organizations in the Church.

Before I conclude, I want to speak of another organization not an auxiliary organization of the Priesthood, but an organization pertaining to the Church school system. I mean the religion classes, which we are trying to establish in our midst. This meets opposition, both from without and, I am sorry to say, from within. The object of these classes is to teach our children what they cannot be taught in the district schools, namely, the principles of the Gospel. We do not want in any way to interfere with the rights of our fellow citizens who do not belong to our Church. We do not want to force any of this religion class work upon their children. We do believe, however, that an education without a God is a faulty one. We do believe that children should be taught morality and faith in God. But as the laws of the land are, this cannot be done in our district schools. We must keep the public schools free from all theological doctrines. No one need to fear this movement of ours. It is not intended for

propaganda amongst those who are not of us. But we claim the right to teach our own children what we want them taught. We believe that there is a great necessity of teaching them morality, principles of sound conduct, faith in God, and doctrines of salvation. The children may be taught the secular branches by the most polished teachers, but if they are not taught morality and faith their education will be deficient and they will not know how to reach the object for which they have come upon the earth. We like our children to receive a good education and to become mentally strong, and we encourage all the Latter-day Saints to take advantage of the district schools, of the high schools and the universities for the branches that are taught there, but we do feel that our children need more than they can get in those institutions, and for that reason we have established religion classes. Now, we have no objections to our friends of other denominations establishing classes and teaching their children the principles that they believe in. Our Catholic friends set us a good example in this respect. They will not let their children be neglected in religious instruction. We do not object to others teaching their children so long as they do not teach our children what we do not want them taught. We want our children to receive the kind of instruction that we know to be all-important to them. This is all there is to the religion classes. We are not attempting to mix church and state; we do not want to intrude our religion into the state schools; but we do claim the right to have our own children taught in the principles that we believe; and for this purpose we gather them together. In places where there are but few, if any, non-"Mormons" we may hire the schoolhouse after the school has been dismissed; but we particularly urge those in charge of the religion classes not to interfere with the children of non-"Mormons." I want to say to the Latter-day Saints, do not underestimate the importance of having your children taught the principles of the

Gospel in early life. We have church schools established, but as a general thing the children do not go there until they are out of the grades. Now, from seven to fourteen years of age is the time when the child's mind is plastic, and when you can make lasting impressions upon it. We do not want that time to go by without our doing something for the spiritual growth of the child; we want to teach our young children faith in Christ, and have them well grounded in His doctrines. I see it is time to dismiss the meeting. May the Lord bless you all, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

Lift up the voice in singing.

Benediction by Elder Collins Hakes,
president of Maricopa stake.

AFTERNOON SESSION.

The choir and congregation sang:

We thank Thee, O God, for a Prophet

To guide us in these latter days.

Prayer by Elder Joseph E. Taylor.

Singing by the choir:

Hark! listen to the trumpeters!

They sound for volunteers;

On Zion's bright and flow'ry mount

Behold the officers.

ELDER DAVID H. CANNON,

(President of St. George Temple)

I feel honored this afternoon in having the opportunity of appearing before this vast assembly to represent the labors performed in the first temple erected in Utah—the St. George Temple. The labor commenced in the St. George Temple on the ninth day of January, 1877, under the direction of our late beloved president, Brigham Young. President Wilford Woodruff was appointed at that time to preside over the temple. For the first few years the work performed in that house of the Lord was very great, many people flocking from the northern settlements to attend to the labor necessary for the redemption of their dead kindred; but as the temples in other parts of the country were finished, the work in the St. George Temple very materially decreased, until we had very few in at-

tendance, so few in fact that at one time it was thought proper to close the house in consequence of the small amount of ordinance work that was being performed. This was in the time of President Woodruff's presidency over the Church. When it was mooted, President Woodruff made the remark to us that he expected to keep the temple open so that the people might have the opportunity of entering its sacred precincts and laboring for the redemption of their kindred dead, and if they failed to avail themselves of the opportunity then the responsibility should be upon the people and not upon him; for it was the Lord that had established the work with which we are identified, and he was satisfied that it would triumph. The work in the St. George Temple has been increasing for the last few months, and I believe there is an awakening among the people in regard to this great duty. Notwithstanding the fact that Elijah did come, in fulfillment of the prediction of Malachi, wherein he said that before the great and dreadful day of the Lord Elijah should come and turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth be smitten with a curse—I say, notwithstanding the fact that Elijah has come, and to a very great degree the hearts of the fathers have been turned to the children and the hearts of the children to the fathers, as manifested in the many genealogical societies that have been established in the earth since that time, be it known unto you, my brethren and sisters, that before the appearance of Elijah in the Kirtland Temple there were very few societies of that character and very little genealogical data that had been compiled in form in order to be made available for the Latter-day Saints; but since that time men have been moved upon, without knowing what power it was, to spend means in collecting genealogical records and publishing them to the world, and the Latter-day Saints have been able to avail themselves of the information thus afforded. The work of the Lord

is increasing, and as it increases temple work will increase also.

I want to bear my testimony to you that this is the work of God with which we have become identified, and it is destined to accomplish all that is claimed for it. It will roll forth, gathering strength upon the right hand and upon the left, until every power that is opposed to it is brought into full subjection to the mind and will of our Heavenly Father, and until He will reign upon the earth whose right it is to reign—our beloved elder brother, Jesus Christ. I rejoice in this work. It has become a part of my very nature. I know it is true. I have watched its progress from my earliest recollection. I was with the people as a boy when they were driven from Illinois, and I have been with them from that time to this. The knowledge of the work of God has increased in my heart just as daylight increases when the morning dawns upon the earth until the earth is bathed in the refulgence of light. There have been times when the clouds have been lowering, and, to look at things from a natural standpoint, it seemed as if the people of God would be annihilated; but the power of the Almighty has been manifest and they have been delivered. I am just as satisfied that Joseph Smith was a prophet of God as I am that I am standing here before you, and also that President Brigham Young was his successor; that President John Taylor, as the third President of the Church, was a prophet of God, inspired to accomplish what he did; that Wilford Woodruff in his turn was clothed upon with the power of Almighty God and was a prophet in the midst of the people; that Lorenzo Snow had prophetic powers, and, as the President of the Church, held the keys of authority upon the earth in his time, and his testimony to the people was the word of God; and our present leader, Joseph F. Smith, is a prophet of God. I bear this testimony to you in all solemnity. I testify that this work is destined to triumph and to roll forth until it fills the whole earth. May the blessings of God attend us in

the future meetings of the conference that we may have a time of rejoicing while together. I ask it in the name of Jesus Christ, our Redeemer. Amen.

ELDER SAMUEL ROSKELLEY,

(Of the Logan Temple.)

I take pleasure, my brethren and sisters, in representing the second temple dedicated to the service of God in this inter-mountain region. The Logan Temple was opened in 1884, and since that time thousands upon thousands of the Latter-day Saints have entered its sacred precincts, receiving blessings at the hands of the servants and handmaidens of God laboring there. The spirit of Elijah has rested upon the labors of God's servants and handmaidens, so much that thousands have received blessings at their hands. Their hearts have been made to rejoice in the holy one of Israel, and they have gone from the house of the Lord feeling that God's presence is resting upon the Temples that have been erected for the administration of ordinances pertaining to the salvation of the living and the redemption of the dead. The Saints have been made glad to know that the welding link between parents and children and husbands and wives has been made manifest in these latter days through the revelations of God to His servant, the Prophet Joseph Smith, and to his legal successors. The labor in the Logan Temple has been continuous since its dedication. We have rejoiced that the Spirit of the Lord has been with us in the work. We have been delighted with the visits of the Presidency of the Church and of the Apostles who have come to us from time to time and given us the benefit of their administrations and counsels. It is astonishing how the work has increased from the time we commenced in 1884. True, the people then had but small records. Few indeed had genealogical records to any extent. But since that time strangers to this work, persons who had scarcely any faith in the resurrection of the dead or in a hereafter, have been inspired of the Lord to compile the history of their

forefathers and give data sufficient for the Latter-day Saints to work in the Temples for and in behalf of their kindred dead. Many have hoped and prayed that ways might be opened up to them by which they might receive intelligence pertaining to their ancestors, and I testify before you that in many instances the prayers of such Saints have been answered, and they have received information pertaining to their kindred dead that has simply astonished them. They have come into possession of information that they never dreamed was in existence. The results have been that the work of the Lord in Logan Temple has been carried on to a surprising extent by persons who thought they had no record whatever. I well remember persons talking with President Merrill and telling him they would like to work in the Temple, but they had no record. They simply knew a little concerning their parents and their brothers and sisters, but back of that they could not go. President Merrill advised them to do the work for those they knew about, and God would open the way for them to obtain information pertaining to their grandparents and others. They have done as advised, and the information promised has come to them, and they have come to President Merrill and others testifying that the prediction of Brother Merrill has been fulfilled. In some cases they have received books containing thousands of names of their ancestors.

I bear testimony to you, my brethren and sisters, that this is God's work. I testify that Joseph Smith was an inspired Prophet of God. Those who have succeeded him in the presidency of the Church have also been inspired, and they have brought this work to its present standing. I know that this kingdom will triumph, because God has said so. This work will progress, salvation will be given to the living, if they will obey the laws of God, and redemption shall be brought to the dead, inasmuch as we will attend to the duties and requirements made of us by virtue of the calling whereunto we are called. May

God add His blessing to us and help us to be ever faithful and true. I ask it in the name of Jesus Christ. Amen.

ELDER JOHN D. T. McALLISTER

(President of Manti Temple).

I will try to make you hear, if possible. It is a good while since I spoke from this stand, and my voice is not so strong as it used to be. It has been used a great deal in the work of the Lord. I was on this ground when we built the tabernacle on the corner of this block where the Assembly Hall now stands. At that time our meeting place was over where the wall now is, in a little, rough house, but the meetings were greatly enjoyed by the Saints. That is fifty-three years ago. I have seen the growth of the people. Today we find a great people in these mountains, comfortably housed, clothed and fed, and enjoying the visits and blessings of the servants of the Lord who preside over us. We have remembered our leaders and their families, and we pray always that the Lord will bless them, and that their families will be found walking in His ways. It is very nice indeed to have the privilege of meeting in this Tabernacle. I worked with the brethren when the house was built, and a good, sweet spirit was with us. The lumber that came here from the canyon, I measured it; and I also measured the stone work of the masons on the Temple, and reported it to David O. Calder at the President's office. I am sixty years in the Church, the eleventh of the month. I came into these mountains but a boy. I made the acquaintance of the boys that are now men; and some of them great grandfathers like myself. They have striven all that they could to carry out the purposes of the Lord, and some of them, I presume, count from thirty to forty children. We were poor, but the Lord blessed us. We worked. If we had nothing to eat, we asked the Lord to open the way, and He has done so. Today we find beautiful cities and beautiful temples. We commenced our labors here for the dead, I think, in

the Endowment House. The first endowments for the living given in Utah were given in the old Council House, which stood on the corner now occupied by the Deseret News building. Since then we have progressed until we find ourselves very comfortably located in the temples that have been erected under the blessing and power of God.

For the last eleven years I have been in the Manti Temple. I succeeded President Anthon H. Lund. Elder John B. Maiben is my assistant. I was called there by President Woodruff from the St. George Temple, where I presided in his absence, with Elders David H. Cannon and James G. Bleak assisting. What a glorious work has been done in that house of the Lord, and we rejoice that we were privileged to work therein. President Young sent for me and wanted me to go to St. George to assist in the temple. I made everything ready as well as I could and at once proceeded to assume the position.

The work of the Lord in His house is for His sons and daughters. We have the word of God, and it is published. The way has been revealed for ourselves and our children to walk in. I wonder sometimes that our children who live so near to the house of the Lord should marry outside of it. When we do not marry in His house, we do not marry in His way. If we marry outside of His house, it does for this life; but when we get beyond we have no claim upon each other. Sometimes our children go into by and forbidden paths, leaving the way of the Lord, but the Spirit feels after them, the parents feel after them, and they are brought to a knowledge of the truth, they receive blessings in the house of the Lord, and are numbered with the faithful today. The work for the dead is upon our shoulders. Joseph Smith, before he was assassinated, gave unto us the word of the Lord in relation to the work for the dead, and he quoted some scripture in reference to it. Our fathers and our mothers have been sealed together, the children have been sealed

to their parents, and the work has been done for our kindred who passed away without a knowledge of the truth. This is the work that has been spoken of by our brethren, and it is increasing. In three days I sealed to parents over thirteen hundred children, and those that have done this work feel glorious before the Lord.

I represent now the Manti Temple. This season we have been repairing the roof and the water-pipe. We have beautiful water, and all that we need, not only for temple work, but also to water the grounds. It will require a great deal of means, however, to make that house as beautiful outside as it is in. We have one of the most beautiful temples in the mountains. It is well taken care of, and those who go in feel the Spirit and power of God resting upon them. Our brethren and sisters who were in ill health have come there to be administered to, and we have attended to them, and by the blessing and power of the Lord their sickness has been overcome and they are well today. We get letters sometimes from those who have been blessed of the Lord in this way. It gives me joy to speak of the work in the temple. I must not forget to mention the faithful labors of those workers who have been sent unto us from the stakes of Zion. We release them, and some are sent again to help us. We have never had to stop on account of workers being absent.

I thank the Lord that I have lived as long as I have, to see our boys grown up to be men and to become ministers of the Lord Jesus Christ. I love them, and I am satisfied with them, and especially so with our brethren who compose the First Presidency. They are good men, the Lord's men, whom He wanted to lead, guide and direct in the affairs of Zion. Bless you, my brethren who preside; bless you, Saints, in your homes; may you continue to be healthful, peaceful and full of love, and may all things work together for your good, that you may

ever enjoy the blessings of life and live till your days are fully numbered on the earth. In the name of Jesus Christ. Amen.

The choir rendered a sacred song entitled, "Peace Be Still."

PRESIDENT FRANCIS M. LYMAN.

Material Prosperity of the Nation—Excellent Advice to Latter-day Saints and the People at Large.

I pray that the Spirit of the Lord may be with us the remainder of this conference as it has been from the beginning, that the Latter-day Saints gathered here may each and all receive the words of encouragement and instruction which are necessary for their welfare.

This has been a very remarkable year in the world. As we are all well aware, wars afflict the nations, and serious troubles, complications and accidents fill the world with sorrow. The Latter-day Saints, however, have dwelt in peace, and have been remarkably blessed and prospered, though in some sections they have suffered seriously from drouth. On the whole, we have very great reason to rejoice and to thank the Lord, not only the Latter-day Saints, but all the people of this great nation. I believe that when this year shall have closed it will go into history as one of the most fruitful and prosperous that the nation has ever enjoyed. The Latter-day Saints have not been prepared to take care of the great blessings that the Lord has bestowed upon them in the fruitfulness of the earth; for a large percentage of our fruits and vegetables have gone to waste, because we have been unable to utilize them. We have not been prepared with factories for the canning of our fruits and vegetables, and have therefore not been in a position to make the best use of the blessings that have been so generously poured out upon us. It behooves us to make profitable use of the bounteous seasons which the Lord is bestowing upon the people, because they do not always last. The seasons vary greatly, and wisdom would dictate that with the capital which the people of this great state possess in labor and in means we should be pre-

pared for the blessings which the Lord pours out upon us. We should establish factories to utilize the raw material with which the country abounds, and we should be ready and forehanded. Our barns and our granaries should be built, our factories should be established, ready for these fruitful seasons when they come upon us. We ought to take advantage of these fruitful years also to meet all our obligations, as we have been so thoroughly taught by our leaders, so that when the times of stringency and panics come upon us we will be in a condition to endure the strain and not be brought to bankruptcy and ruin. The sugar industry possibly comes nearer meeting the demands of the people than any established in this state; but in other lines of industry, there should be established the necessary facilities for making proper use of the blessings which the Lord pours out upon us.

The Latter-day Saints should address themselves to economy and carefulness in their financial affairs. They ought to restrain any inclination to extravagance in every line, and to prepare themselves, not only with manufactures and other arrangements for utilizing the resources of the country, but also to meet the hard times that come occasionally in the land. The fruitful seasons are now upon us, and possibly may last for a few more years, and then stringent times will come, as certainly, I presume, as they have come in the past. Forewarned, forearmed! Times will change in the future as they have in the past, and we need to be ready for the times as they change. The older part of the population have had experience and training, and they should profit thereby; but there are always generations coming up among us that are untrained and inexperienced, and with the idea perhaps that things will always continue as they are. A note of warning has been sounded by our leaders during the years that are past, advising us, as Latter-day Saints, to free ourselves from debt, from mortgages and from obligations that we may not be

able to meet. All these contracts should be honorably fulfilled, and we should cease to be the slaves of obligations that bind us down and hamper us in our lives. We want to be men among men, and to have a measure of independence. I have felt it to be the design of the Lord in giving to the people of our beloved state the prosperity that has come to us, that we should prepare ourselves for serious times in the future; for the lean years will follow those of fatness. I would like it if all Israel would listen, and address themselves most earnestly and with every effort in their power to freeing themselves from every obligation to the banks, to their neighbors, to the merchants, to the builders, and to all men that are in business. Clear off all your obligations, and be free. Have a little something in your granaries; have some credit at the savings banks; and instead of living upon means that belong to your friends, live on your own. Pay for your houses, for your machinery, for your wagons, for your merchandise, for the food you have eaten and for the clothes you have worn out. Do all this, and see the time when you can meet your business man and pay for his wares as you receive them. It is wonderfully comfortable for a man or a woman to be dressed in their own clothing, to live in their own house, and to own everything that they occupy and enjoy, instead of taking care of the means of other people and paying usury. Rather let them be in a shape to receive usury. I believe that it is quite pleasing to the Lord that we should be out of debt. I believe that He requires it of us. I have believed it for many years. I advise and exhort the Latter-day Saints to free themselves from every obligation as soon as they can possibly do so. Though we may have yet a few years of prosperity, they will not be very many, and while the times are propitious you want to free your hands, and then train yourselves to stay out of debt. Do not allow speculation and the prospect of great fortunes to lead you into the bondage of debt. That is the bondage

that is upon some of the Latter-day Saints today. Hence I exhort my brethren throughout Zion to free themselves from all their obligations. I ask my brethren who have wealth, to take measures to make profitable use of the blessings which the Lord bestows upon us. There is profit in the canning of all our fruits. I am not prepared to say what percentage has been wasted, but in my visits among the settlements I have found the lands upon which orchards stand fairly covered with fruit that has fallen and is rotting. It is astonishing the waste that can be discovered in this land. It is astonishing the amount of canned goods that are brought into this State. It is a reproach to the people of Utah. I remember outfitting for a trip into Arizona from St. George a few years ago, and the canned grapes that we supplied ourselves with were from California, the canned meats were from California, the salmon and other canned articles were from Oregon or some other state. Turkeys, ducks, geese, poultry of all kinds are brought into this state by the carload. It is a reproach to the state. We ought to produce all these things ourselves, and also supply our neighbors. We have done exactly in the sugar business what we ought to do in other lines. Today we make all the sugar that Utah consumes, and we send as much abroad to our neighbors. We keep the money here that pays for our own sugar, and we bring as much more into the state from the sale of sugar outside. It has assisted to make our state one of the most comfortable and independent states of the west. But it is not enough that we should save on the sugar business. We should be as wise in the handling of our grains, our vegetables and our fruits. They should be taken proper care of so that they may command the market, and be in demand in every direction. We are surrounded by mining camps, and Utah ought to furnish everything they need in an agricultural and industrial line. I want to advise business men, men of finance, to give attention to these mat-

ters, that our manufacturies may be increased, so that the materials which are given to us by the fruitfulness of the earth may be profitably used, and we become an independent people in this state. That is what I would like to see in Utah. We have a good country. We live in peace and in harmony; and in addition to all that we can do for ourselves, the hand of the government is reaching out to help us in the irrigation of our country. There is moisture enough in this land, if only properly utilized. The God of heaven has given us rains and snows and fountains of water that are almost abundant. If we would but take care of the resources that He has given to us, the state is well supplied with the necessary water, and I expect to see the time when the bench lands in all our valleys will be producing to their utmost capacity. In our splendid state fair we can see evidences of what has been done this season in the way of dry farming by the experimental stations in this state. It is wonderful the grains that have been produced on the dry lands; and what has been done this year can be done generally, though possibly not always so well, because, as I announced in the beginning, this has been a remarkable year. But we want to see the time when all these lines of industry and fruitfulness are utilized and controlled by the people of Utah, so that we shall not have to bring flour and grain here from other states as we are doing today. We do not want their grains and vegetables and their poultry to be in demand over ours. We do not want their pork. We do not want their hams, nor their lard. We should produce it here ourselves.

My brethren and sisters and friends who dwell in the state of Utah, let us join together and utilize the ability, the wisdom and the capital that we have for the prosperity of this great State. I feel that it will be profitable for us to consider these things, and to make as much progress as we can, and not too slowly. It is wonderful what has been accomplished in some directions. The mining industries of the

state receive much attention and investment, and we would like to invite capital to enter into other lines of business. We would like the millionaires and those who have become rich out of the mines of this state, to help also in the establishment of manufactories that will give employment to the people, so that no man can come to the State of Utah, and complain of being out of employment. Such a cry should not be heard among us when the very elements all around are inviting factories and industries of every kind. We want the help of those who have wealth, those who have genius, and those who have business qualities. We would like to have them make Utah the gem of the mountains, the richest and the most inviting state in the west. We do not object to prosperity—we would like it to beam upon all the people. We would like all to be united and to labor harmoniously together in state affairs, in business affairs, and in the affairs of citizenship generally. We desire peace; we do not want war. Latter-day Saints are a peaceable people. We love peace; we seek peace; we preach it, we teach it, we advise and counsel it, all the time; for this is the work of the Lord that the Latter-day Saints are engaged in. This is the land of Zion—the land of peace—the land of the pure in heart. The pure in heart will be happy; and those who are not pure and are not conscientious in their lives will reap the reward of sorrow. We ask you to repent and to reform in your morals, if there be necessity. We want to reform in our finances, in our societies, in our associations, and in our labors, that everything may be done pleasing to the Lord in this beautiful State, with its lofty mountains, with its plentiful supply of health, and with the blessing and the protection of these United States. Thank the Lord for personal liberty. Thank the Lord for the principles established by our forefathers upon this blessed land of Zion. How grateful we ought to be for this liberty and freedom, and let us make the very best use of it we possibly can.

Again I say, relieve yourselves, my brethren, from your financial obligations. Before these fat years have past, make good use of everything that comes within your reach and devote your attention to the meeting of your obligations, so that you may become free men, and then contract no more debts. Keep out of debt, and be a free people, so that you will have means with which to be buried when you die, and a little besides to leave for the widow and the helpless children. Let us have things in a little better condition than we have had them in the past. Avoid bankruptcy and ruin; for a man cannot be comfortable spiritually who is in bondage financially.

God bless you, brethren and sisters, and enable us all to be wise and prudent in our financial affairs as well as in spiritual matters. As we have the great spiritual blessings, and know the way back into the presence of the Father, let us also seek the wisdom that will make us equal to the world in business affairs. May God keep us faithful and humble. May He inspire

the hearts of the men who lead us, that they may be equal to the great work that is upon them. The Lord is with us, and will bring us off victorious. I know this as I know that I live. I know that Joseph Smith, the prophet of the nineteenth century, was sent of God, and he did his work most faithfully and well; and every one of his successors have been faithful and true to the end. As Jesus set the example for all men, so have His followers, the prophets who have stood at the head of this great people, set the example for you and me, that we should endure and be faithful and true to God and His cause always, and He will redeem and save us most perfectly and fully. God bless you, my brethren and sisters, in the name of Jesus Christ. Amen.

Singing by the choir and congregation:

"Our God, we raise to Thee
 thanks for Thy blessings free
 We here enjoy."

Benediction by Elder William Budge,
 president of Bear Lake stake.

SECOND DAY.

Friday, October 7, 10 a. m.

The meeting opened by the choir and congregation singing the hymn:

Redeemer of Israel,
 Our only delight.

Prayer was offered by Elder Thomas Chamberlain.

Singing by the choir:

Ye simple souls who stray
 Far from the path of peace—
 That lonely, unfrequented way
 To life and happiness.

ELDER HUGH S. GOWANS,
 (President of Tooele Stake.)

I feel very pleased, my brethren and sisters, for the privilege of meeting with you in the general conference. To enjoy the society and fellowship of my

brethren is inestimable. The association and fellowship of the Saints is all that I feel to live for; it is my joy, my happiness, my life.

I represent what is known as the Tooele Stake of Zion, located between the county of Salt Lake and the Great American Desert. The population of the stake is something over 3,000; and to give you a brief idea of the condition of the people I will here state that it is 22 years this month since I was chosen to preside over the Tooele stake. At that time the population was about the same as it is now. In 20 years there has been an increase of 159 souls in that stake. The question might be asked, why is this? The answer is, our young people have gone away to different parts of the country. The Cassia stake has been settled princi-

pally by people from Tooele Stake. We have had no particular inducements to offer for people to settle with us, like some of our northern stakes have, our resources have been so limited. But there is one feature that I feel pleased to report, and that is, during all that time, although the increase of population has been so slight, the amount of tithing paid by the people has been doubled. I take this as an evidence of an increase of faith on the part of the people, and possibly an increase of wealth also. The Tooele valley is a very beautiful one, but our water supply is quite limited, and we are not able to increase on that account. The land, however, is capable of much cultivation. An experiment farm was commenced there last year, and although I have not been to see the state fair yet, I am informed that the display from the Tooele experiment station exceeds anything in that line in the fair. This is a very gratifying report, considering that the exhibit is the result of what we understand of dry farming. We are living in comparative peace. We have mining camps in our Stake, and they furnish a good market for the products of the farmer, and in this respect they are beneficial to the people. We have no factories or public works in our county; but I feel that the admonition given to us yesterday by President Lyman, in regard to the establishment of canneries and other industries, was very good advice to the people of Tooele county; for, as in other places, we have not been prepared to take care of the blessings which God has bestowed upon us as much as we ought to have been.

I rejoice very much to be with you, and to make this report of the Tooele Stake. I pray that we may be enabled to live in the front ranks of the Stakes of Zion, enjoying the light of the Spirit of the Lord, and living in harmony with the authorities that God has placed upon the earth. "To be in harmony" should be the watchword of every Latter-day Saint. That God may enable us to do so, is my prayer in the name of Jesus Christ. Amen.

ELDER WILLIAM BUDGE,

(President of Bear Lake Stake.)

My brethren and sisters: I am very much pleased to have the opportunity of representing the Bear Lake Stake, though that pleasure would be increased if I were certain that I could speak so that the congregation might hear. It is not very pleasant to sit and not be able to follow the remarks of the speaker. I do not know how interesting my report may be, neither am I certain that I can interest you at all in reporting a country like Bear Lake, after the many very pleasant reports we have heard from presidents who live in more favored localities. The name of Bear Lake has been with many people the occasion of a cold chill coming over them, they laboring under impressions which they have received from reports made of the valley in the earliest times. I believe that Bear Lake is the oldest organized stake in Idaho. We are living 6,000 feet above sea level, and it is naturally a cold country in the winter. The winters have been long and the summers comparatively short, although, as I shall explain to you, there has been quite a change in the climate and in the length of the summer seasons, agreeable with the promises made by the leaders of the Church during their visits to that country. The first settlers went there in 1863, I believe, under the leadership of that noted pioneer and fatherly adviser, Apostle C. C. Rich. It was in the year 1870 that I was sent to labor in that country, and I have been there for 34 years, so I am well acquainted with the people and with their situation. One portion of the Bear Lake Stake has been taken from it and called Star Valley Stake, another portion has gone to the Woodruff Stake, and a small portion to one of the other Stakes in Idaho; but we now have, I believe, a larger population than we had before. Bear Lake has prospered, and the Church has prospered exceedingly in Idaho, for we now have ten Stakes of Zion in that State, and all the Stakes are growing and increasing in popula-

tion, and doubtless in faith and good works.

When I went to Bear Lake I found the people wrestling with untoward conditions. The country was quite frosty. Sometimes in the summer, when they expected a return from their labors in the fields, they were disappointed, in consequence of the action of the frosts. Many hardships were endured, which it is not necessary for me to take up time to refer particularly; but the situation of the people was such during the early years of settlement, that it was necessary to haul almost all they needed for their support from other places, chiefly from Cache valley, which entailed a great deal of labor. Yet the people, trusting in the Lord and in the promises of His servants, continued to work and to build up, and we now have occasion to thank God for the fulfillment of the predictions of His servants. We now can raise grain without much fear of loss. Sometimes in certain places the frost touches the vegetation, and occasionally does considerable damage, but on the whole we are confident about raising the grain that we need. We have been quite self-contained in that valley in consequence of our situation in disposing of our products. We also raise all kinds of common vegetables. We do not raise potatoes quite as large as some we have heard of, but they are large enough to be handled conveniently, and they are of excellent quality, as are the other vegetables that are raised there. We tried to raise fruit in the beginning, but the frost stripped the trees. We planted out more,—the frost took them; and so it continued until about 12 or 15 years ago, when we began to think about it a little more. President C. C. Rich used to advise us to get into that valley as soon as possible after the October conference lest we might be snowed out, and many who were out a little late had to take longer roads to get home in consequence, and I remember some companies being snowed out altogether. But now the people travel in and out almost till Christmas, so that the sum-

mer has stretched out considerably, and the winter is shortened probably six weeks or two months. Last winter we had more snow than we had for several winters, but some of the brethren traveled occasionally during the entire winter.

When we speak of the favorable changes that have appeared in connection with many things, we are reminded by some people that such changes are common in all valleys after settlement, cultivation, building of houses, the making of so many fires, and so on—as much as to say that there is nothing at all remarkable about these changes. Now, I have no disposition to say that changes of this kind are not brought about in this way, but it does not lessen in the least degree the thankfulness in my heart toward God for His goodness in bringing about the changes in any way He pleases. The Lord does His work among us in many ways. The means employed sometimes appear in part, and at other times they are not plain to us, yet we have a right to say that God has done it. It does not matter to a Saint how the Lord brings about changes in fulfillment of His declarations through His servants, so long as they come. Hence we acknowledge His hand in all things. There is one peculiarity to which I might refer to aid us in our talks upon this point. It snowed a great deal in that country in the beginning, much more than it does now, and every time after a snow a strong wind arose from the north, not so strong as those winds which used to blow occasionally near Farmington, but strong enough to blow the snow from the benches down upon the towns, and against the buildings and fences, sometimes covering up the fences completely. This probably gave rise to some extravagant stories about Bear Lake valley. Now, although the beginning of the cessation of those winds was not particularly noticed by us, yet after a time we did observe that the winds ceased, and now we have no such winds to contend with. These winds were a great hardship to the people and pro-

ductive of much labor, the roads being filled up in a few hours, and people much inconvenienced by the snow being piled up against their houses. And now that these winds have actually ceased, how shall we account for it? We may admit the cultivation theory in reference to the changing of the climate, but what shall we say about the cessation of the winds? Why, the Lord has done this as He has done other things for His people. In this case, however, we cannot make any reasonable explanation as to how it has been done. We now raise grain, and vegetation of every kind. It is a good hay country, and we are raising fruit which is as good, and I might say a great deal better than most of the fruit that is raised in these lower valleys; for we have no worms, and, what is better, if the testimony of an expert is to be taken, we are not likely to be troubled with them, as the altitude and climate are against the propagation of the pests, according to his statement. So we have fruit limited in quantity only by the efforts made to plant the trees. We have a glorious valley in the summer. We have many visitors in the summer time, and the old stories about the country are being forgotten in consequence of the good reports given by our friends who visit us in the summer time. Altogether we are doing fine; the Lord has blessed us and we acknowledge it. We have a fine lake in our valley—as beautiful a sheet of water as I have seen in some of the continental countries. The borders of the lake, though not improved much yet, are girded by the wild cottonwood tree, and in some parts it is a beautiful sight. The tired visitor may sit upon the golden sands of our lake, bathe his tired feet in the waters, if he is so disposed, and, reclining back under the scent of the sagebrush and the wild rose, may dream of happier days.

The people of the Bear Lake stake feel exceedingly well. Our meetings are well attended. Our visitors from Salt Lake whom the Presidency kindly send us to attend our conferences and

other meetings of a general character, understand that our people are good meeting attenders. The people pay their tithing so well that the Presiding Bishop says that we are in the first rank. So, take it all in all, we rejoice very much, and I believe I can say, judging from reports, that there are fewer of our people moving away from Bear Lake than from many other places. We rejoice in the work of the Lord. We uphold the authorities of the Church unanimously, and we are thankful for the goodness of our Heavenly Father to us as a people in the Bear Lake stake.

As for myself, I have been in the Church for a long time, having embraced the Gospel in 1848. I have been honored with missions to different lands and among different peoples, and I have naturally made the acquaintance of the leading men of the Church; and I want to say to our stranger friends here that I have never seen nor heard of anything that has weakened my faith in the divinity of the Church of Jesus Christ of Latter-day Saints. I have met with a great many of those authorities of the Church that are spoken disrespectfully about, but I repeat I have not seen or heard one thing to disturb my faith in this work with which I have been so long connected.

May the blessings of God be multiplied upon the Latter-day Saints, and may great power be given to those who represent them at home and abroad, that the fulfillment of the predictions of the Almighty may speedily come to pass. This is my prayer and desire in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY,
(President of Millard Stake)

My brethren and sisters, it is with a degree of pleasure that I have the privilege of standing before you to represent the Millard Stake of Zion; and though I feel very timid I hope, if I may be blessed with the Spirit of the Lord, to be able to make a true report of the conditions of that Stake. On the twenty-first of next month it will be two years since I was called to take

the position that was filled by my father for twenty-five years in the Millard Stake. It is one of the largest stakes geographically in this State, having the same boundary lines as Millard county. We have 11 organized wards, with a population of 6,000 souls, a little over 5,000 belonging to the Church. We live in peace with one another, and while we have a thousand people dwelling in our midst who do not belong to the Church, with very few exceptions they are honorable people and good citizens. While President Smith yesterday was giving the number in the Church who hold the Priesthood, I thought of the Millard Stake of Zion. Out of 5,000 members of the Church we have 1,000 bearing the Priesthood. Our Priesthood meetings, which are held monthly, are well attended, and they are among the most enjoyable meetings held in that Stake. We usually have a full attendance of our High Council and Bishops. We are united in our labors, and the people are a good people. The population of the Stake remains about stationary, and has done ever since I can remember—and I was born in Millard Stake. I feel in relation to the people of that Stake that the good are growing better, and many who have been careless and reckless are awakening to a realization of the fact that Mormonism is worthy of investigation, and as a result of investigation our Mutual Improvement associations have never been in as good a condition as they are at present. In the Stake Mutual Improvement convention held last month there were over 300 interested workers present, and we had an enthusiastic and an enjoyable convention. In the 11 wards that we have, there are but three saloons, and, thanks be to the Lord, not one of them is conducted by a Latter-day Saint. Concerning the morality of the people, in the last four years I know of but one case of divorce among our people. The faith of the people is good, and they love the Lord. The authorities of the stake are united in their efforts. As to myself and counselors, we love one an-

other, we love our labors, and we are moderately well acquainted with the conditions of the people generally, being able to call all of them by name; and, knowing their lives and understanding their faithfulness, we love them. We are united in support of the general authorities of the Church. We live in a locality that is barren in many parts for the lack of water, still there have been many predictions made concerning the development of the Millard Stake of Zion. We have faith in those predictions, but we are not content to idly wait for their fulfillment. As the Lord shall make manifest unto us what to do, we hope to labor until there shall not be any amount of water unutilized in the stake. We hope to see all available ground brought under cultivation that can be made to produce, even without water, until a much larger population can be supported than at present. We know that this result will be brought about, for the servants of the Lord, filled with the spirit of inspiration, have made these predictions unto us, and the Spirit of the Lord has testified unto us that the predictions were true and would be fulfilled.

As to myself, I feel happy in the work of the Lord. I rejoice that I was born of goodly parents. I cannot recall a moment in my life when I doubted the divinity of this work. I have always looked upon the Authorities of this Church as being servants of the Lord. I can remember in my childhood when President Young used to make his trips through the stakes. My father pointed him out to me as the servant of the Lord, and I looked upon him as a Prophet of God. From that day to this, I have looked upon the various Presidents of the Church as Prophets of the Lord, and I have felt to sustain them, not only by my faith and prayers, but by my works as the Lord should manifest unto me what there was for me to do. The Lord has given me a testimony of the truthfulness of the Gospel. I know it is true, and I doubt not. When I was called upon a mission to the Netherlands and placed in one of the cities there, unable to speak a word

of the language, I gazed into the faces of those people as I walked along, and, feeling that they were honest, a yearning desire filled my heart to be able to bear testimony unto them of the truthfulness of the Gospel. I felt that I was not an ordinary man, but that I was sent out as a messenger from the Lord; and being filled with that desire, and unable to speak the language, I studied and labored hard to become acquainted with the Dutch tongue, and on many occasions I fasted and prayed. There was a time when I was almost discouraged, and felt that I could not acquire that language, but upon one occasion the power of the Lord rested upon me, and I think I would be justified in mentioning the incident in this conference. I had learned from some Dutch brethren a few simple sentences, which enabled me to go around delivering tracts. As I delivered each tract I would say that it was a Latter-day Saint tract, and that I would call for it in a few days; but if the people wished to converse with me I could not understand them. One Friday, Brother B. G. Thatcher and I were out and gathered nearly every tract, leaving about 12 out. He was called to remain in the office at Rotterdam on the morning when this incident took place, and it occurred to me that inasmuch as I was able to ask for a tract, I might as well gather these tracts that were still out. The first house I went to, the lady opened the door, passed me the tract, and said, "Who are you?" I could understand that, and I had learned to say that I was a missionary, representing the Church of Jesus Christ of Latter-day Saints. She said, "Why didn't you say "Mormons?" I did not realize at the time what a change had taken place in my hearing through the power of the Lord, but I could understand every word that that lady spoke to me. She said many vile things against the Church, which I knew were false, and I was filled with a yearning desire to be able to speak to her, and refute the slanderous statements she made against an innocent people. I testify to you,

my brethren and sisters, I did receive upon that occasion, through the power of the Lord, the gift of tongues sufficiently to bear testimony to the divinity of the work of God, and to defend an innocent people, so much so that the woman herself was impressed by the Spirit of the Lord, for she broke down in tears and said: "There may be bad people among the Latter-day Saints, but I know that you are a servant of the Lord." I mention this to show that though we may sometimes feel downcast and discouraged, the Lord will never forget His servants, and when they need His help He is always ready to help them. I bear testimony to the truthfulness of the Gospel in the name of Jesus. Amen.

ELDER A. H. SCHULTHESS

(Of the Presidency of Liberty Stake).

My dear brethren and sisters, with my brethren I feel very thankful for this opportunity of attending our general conference. I regret, however, that the conditions of so many of our people at present are such as to prevent them from having this privilege; but the hope fills our hearts that a day will come when the people of God will be able to lay aside their temporal affairs for a few days and devote their time to the worship of the Lord in the conferences of His Church. I feel honored in being called to speak to you for a short time and to represent the Liberty Stake of Zion. Our stake was organized on the 26th day of February, this year. It is one of the four new stakes which formerly constituted the Salt Lake stake. Our President, Elder Hugh J. Cannon, is at present on a mission, presiding over the Swiss and German mission, where he has been for the last 38 months. During his absence it falls to the lot of myself and fellow counselor to take charge of the affairs in the stake, and I can testify to you that while we feel our unworthiness in our positions we have experienced great joy in our labors among the people. Liberty stake embraces eight wards, located in the southeastern part of this city, with a total member-

ship of about 5,600. I take pleasure in listening to the reports of the presidents of other stakes and in reading in the Deseret News reports of the various stake conferences held throughout Zion, and in doing so I notice quite a difference in our conditions. For instance, I have read that in some of the stakes it requires as much as from three to six days for the president to visit one of the wards in his stake. In our stake we can board an electric car at one end of the stake, and in less than 30 minutes can ride to the other end of the stake, making the round trip for 10 cents. If necessary, we can call a meeting of all the officers in our stake on 30 minutes notice and have all the brethren present, if they are not absent from the city. These conditions, I consider, are in our favor, and on this account more may be expected from us than from other stakes.

I can say nothing but good of those with whom we are called to labor in the Liberty stake. Our Bishops and counselors are united among themselves, and with the presidency, and we feel to sustain one another. Thanks be to God, so far we have been able to work in perfect harmony. The High Councilors, the Bishops, the various officers in the Stake, are good, faithful men. The object of dividing the large Salt Lake Stake was that the people might be looked after more thoroughly than was possible before, the Stake being so very large. We have already seen the advantages of this division. The people get closer together, and the officers can look after them better than was possible when the Stake was so large. Our meetings are better attended also. For example, at our last monthly Priesthood meeting we had a larger attendance, I believe, than we used to have when all the four Stakes were in one. The advantages of this division are also apparent in other ways.

Our auxiliary organizations are doing a great work in assisting the Priesthood to look after the people. We have endeavored to explain to the Saints the importance of laboring with those who have grown weak in the faith, and I

have pleasure in saying a good word for the Saints in this direction, for many of them have followed our advice and are doing a great deal of good in this way. Where they see a young man or young woman who is on dangerous ground, or one who has grown cold in the faith, they have taken up an individual labor with them in love and kindness, and have endeavored to bring them into line with the Latter-day Saints who are keeping the commandments of God. Already we can see the results of their labors, and we rejoice therein. We feel that it is the mission of the Latter-day Saints to labor not only for the salvation of their own souls, but for the salvation of the whole human family. This was the mission of our Savior. His whole life was devoted to the salvation of mankind, and He died for the same. His disciples followed in His footsteps, and they devoted the greater part of their lives in bringing salvation to the people, and many of them lost their lives in this service. The same mission and duty has been placed upon the Latter-day Saints. It was the mission of our great Prophet Joseph Smith. It has been of his successors up to the present time. They have labored for the salvation of the whole human family. Why is it that this Church has nearly two thousand Elders out today preaching the Gospel? Because they are laboring for the salvation of man, carrying the glad tidings of great joy unto all nations, kindreds, tongues and people. Why is it that we erect temples in the land of Zion? In order that we may labor for the salvation of the dead. This is our mission, at home and abroad, and we should fulfill this duty to our neighbors and friends in the various wards and stakes where we reside. I can testify to you that there is great satisfaction in performing such labors.

I rejoice in the Gospel of Jesus Christ. I know that this is the work of God, and not of man. In our Stake we desire to be united, and to sustain the leading brethren of the Church, for we know that they are men of God. We desire to lighten their burdens and to

uphold their hands wherever we can, and to accomplish as much good as we possibly can, to the honor and glory of God and for the working out of our own salvation. May God bless us and help us to be faithful, is my prayer in the name of Jesus. Amen.

The choir sang the anthem:

"From afar, gracious Lord, Thou hast gathered Thy flock."

ELDER JOHN HENRY SMITH.

The Saints should seek to impress others with the truth of the Gospel—Obligations they are under in that regard.

I am happy, my brethren and sisters, in the privilege of being with you in attendance upon this conference. The condition of my health prevented me from being present at the April conference, and I have not been able of late to discharge in any great degree the duties and responsibilities of the calling under which I labor. But I am pleased to say to you today that my condition is very much improved, and I trust that my voice will be heard in the various stakes of Zion with the same activity in the immediate future as has characterized my labors in the past.

I have rejoiced in the spirit of the conference. The considerate and thoughtful remarks of the Presidency yesterday, bearing upon our duties and obligations; the practical instructions that were given yesterday afternoon by Elder Lyman; the reports of our brethren who are ministering in that field in which we are so intensely interested—the work for the dead—all appealed to me very forcibly. I have also listened with interest to the remarks made by the presidents of stakes this morning, and I trust that their reports may be an inspiration to us who are conversant with the conditions of the people in the various sections where we live. I was more than pleased with the report of President Hinckley. The spirit of it especially struck my heart, when in speaking of the people who lived in his diocese he not only remembered the people of his own faith, but also those who were not of his faith and he spoke of them in

a respectful, considerate manner and bore witness to their good character. I believe that a remark of that kind, coming from the lips of a man of his standing, will bear fruit in the future in the overthrow of animosities and the awakening in men's minds of a spirit of fairness and justice to one another. I believe that the souls of the thousands of people who have made their homes in this inter-mountain region are as dear to our Heavenly Father as the souls of the thousands who are scattered abroad and who have not been made conversant with the work that we have to do. I trust that some remarks, made recently in one of the stake conferences by President Lyman, found lodgment in the hearts of those who were in attendance upon that service, wherein he impressed upon the minds of the Saints the sacredness of their obligation to endeavor to impress their neighbors with the truth of the gospel they themselves have received, and thus free themselves from the responsibility of the blood of their fellowmen. That obligation should lie very near our doors, and should be discharged thoughtfully and prudently by us. Not that we should seek to harass our neighbors by trying to force upon them our faith and doctrines; but in our associations with our fellow-men, in our business affairs, and in the discharge of the varied requirements that rest upon us all, we are brought into immediate contact with many men of fairness and of uprightness, some of whom perchance have no religious faith while many may be members of the various religious organizations, and it rests with us to discharge this obligation to these neighbors of ours. When President Lyman sprung the question as to how far we had gone in fulfilling this duty and seeking to impress upon the minds of our fellows the nature of the work so dear to ourselves, I was led to ask myself whether I had fairly, honestly and frankly discharged my duty in this respect. When President Hinckley spoke in such a respectful manner of those not of his faith I was led to think that probably every Pres-

ident of a stake, every Bishop of a ward, conversant with the condition of the people in their midst, could reiterate his statement concerning their neighbors. I trust that we will not be unmindful of the fact that some men and women in our communities have received the Gospel after living in our midst. They have watched the lives of the people, have become impressed with the nature of the work, and have accepted of it. It is probable that sometimes we are too thoughtless in regard to our responsibility to these people. We mingle with them, week in and week out, transact business with them, and yet never presume to seek to bring to their understanding that faith so near to our own hearts. I believe that in these matters the possibilities of accomplishment in the future are very great, if we will but discharge our obligations to these men and women who have come here, without doubt, to better their condition, and to enjoy the privileges and blessings that are vouchsafed to us by the liberal government under which we live. One President of a stake, with his associates, has recently been considering this question and weighing the possibilities of a missionary work that shall be in keeping with the best interests of the Latter-day Saints as well as make its impress upon our brothers and sisters whose faith is not as our own. This can and should be done upon the basis of frankness and fairness, with no desire to crowd upon our fellowmen that which is sacred to us, but in a way and manner that shall appeal to their thoughtful consideration, and cause them, while weighing the doctrines as presented by the religious organizations of the world, to also consider and weigh the views and doctrines as presented to the human family in the mission and ministry of the Prophet of God in this last dispensation. I believe that there opens up for us a wonderful work in this direction, to be thoughtfully and prudently done. I know of no reason why my neighbors who are not of my faith and myself should be enemies, so long as I

preserve their liberties and my own justly and rightly, and am willing that they should worship God according to the dictates of their own consciences, while insisting upon the enjoyment of that right for myself. I know of no reason why the men who are united together in their citizenship and in the upbuilding of a commonwealth should not be able to associate together in friendship, guarding with sacredness that which is dear to us all, respectful of one another's faith, courteous in our treatment of one another's family, and considerate in our regard for everything that tends to the upbuilding and ennobling of man.

The work of the ministry that has been entrusted to us requires the preaching of the Gospel to every nation, kindred, tongue, and people. The brother who preceded me has discharged that obligation in several lands himself; and, as another of the speakers remarked, he had been at work in the ministry since 1848. Another brother made the remark that he had labored to extend the work of the Almighty in a foreign land, and had undergone hardship and trial in seeking to secure to himself a knowledge of the language. All this is but a part of the fulfillment of that sacred obligation which was declared necessary in the introduction of this dispensation of the fullness of times, namely, that the Gospel of the Lord Jesus was to be preached in all the world, and that a heavenly messenger would fly through the midst of heaven bearing this decree. To this end the brethren who have spoken this morning have discharged that obligation. In many instances our Elders have gone hungry, have been banished, and have been made outcasts in the countries to which they have gone to discharge that most sacred obligation. They were not enemies of their fellowmen; they were not implanting one theory that would lead a man to perpetrate a wrong; their warning voice was raised only in declaration of the primary principles of the Gospel as enunciated by the Redeemer of the world Himself. Their

ministry was to impress upon the minds of men and women who had read the Scriptures, the sacredness of those writings, the character of the work laid down in them, and the necessity of the human family obeying the requirements of heaven, as taught by the Redeemer of the world to the young man who came to him asking what he should do in order to obtain eternal life. His instructions to that young man were clear and explicit: "Thou shalt do no murder, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother; and, thou shalt love thy neighbor as thyself." The burden of the ministry of the servants of God in the day and age in which we live has been the fulfillment of that requirement. They have sought to lay the foundation of the Gospel in the souls of men upon the basis presented by the Redeemer in the case of Nicodemus. He pointed out that the course to pursue was to enter in at the door of the Gospel, be baptized of the water and of the spirit, and walk in harmony with the principles enunciated to the young man. Those who have addressed you during this conference have had part in the accomplishment of that ministry. Not one of these men has ever counseled a man to steal, or to lie, or to bear false witness against his neighbor, or to violate the honor of any man or woman, or to take the life of a fellow creature; but each of them, in the discharge of his sacred duty as a servant of God, has proclaimed the divine mission of the prophet of this dispensation, the visitation of heavenly messengers, and the restoration of the Gospel in its fullness and purity. Christ and Him crucified has been the theme dwelt upon by these Elders, and they have gone forth in the performance of this responsibility without money and without price. Not one living can of a truth say that any of these have counseled them to violate the laws of their country and to trample beneath their feet the institutions of the state; for the articles of faith

of the Latter-day Saints lay down the proposition that the members of this Church are to obey the laws of the country in which they live, to maintain the principles of liberty and justice, and to deal rightly and properly with their fellowmen.

Standing before you, my brethren and sisters, as one of the witnesses of the mission of the Redeemer of the world, and of the restored truths of the Gospel given in the day and age in which we live, I bear this record in your presence today. I have grown from childhood to manhood in connection with these leading men of the Church of Christ. I knew Brigham Young as intimately as a boy could know his father. I knew John Taylor, Wilford Woodruff, Lorenzo Snow, in like manner. I have been as intimate with President Joseph F. Smith as kinsman could be. Standing here as a witness before God today, I solemnly declare that I have never received one item of instruction from these men and from the Council of the Apostles—those of the old school as well as those of the present school—that did not breathe words of life, words of encouragement, words of loyalty and devotion to every element of true manhood. Those who have violated the rules of morality have turned back upon the instructions of the authorities of the Church of Christ. Those who have stolen have disobeyed the instructions of their associates. And when I speak of these men as the leaders of this Church, I would speak the same of these Presidents of stakes with whom I have been conversant, and whom God has blessed and made great in the accomplishment of good. The requirement laid at our door is that he who is warned, let him warn his neighbor. It is upon us to fulfill that duty, to discharge that obligation, and to acquit ourselves fully of its responsibilities. I trust that the goodly words spoken by the brethren as affecting you who are Saints shall make its impress upon those who are not united with you in a knowledge of the truth, but to whom the seeds of the truth must be carried

and they utilize their agency to accept or reject it.

The Gospel is true. The angel of God spoken of by the Prophet of old has flown through the midst of heaven, "having the everlasting Gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people." Upon the head of this man (pointing to President Smith) and his associates today lies the responsibility of seeing to it that every child of our Father within reach shall hear that witness and accept or reject it. My witness before you is that God has spoken, that His truth is established, and that His Church is in the world. God, the Father and His Son Jesus Christ have spoken to man in this dispensation. The key has been turned, and the work is in motion. It lies at our door to see to it that every child of our Father shall hear that warning voice, if within our power. While we discharge this obligation, we want to discharge our obligations of citizenship in justice and right, standing for the principles of liberty, in the interest of every other mortal as well as ourselves; for if we should seek to take away the liberties of any man, it would only result in the destruction of our own liberties. Those who plot and scheme for the overthrow and destruction of your liberty and mine are not alone the enemies of the Latter-day Saints, but they are the enemies of liberty, the enemies of God the Father, the enemies of justice and mercy, and in the due time of the Lord, it will come their turn to pay the penalty of outraged mercy and justice.

May God bless you with His Spirit. May the feelings and sentiments of this conference go forth to the world, showing that here are indeed true Christians, who love Christ and the principles of righteousness, and who propose to devote themselves to the accomplishment of our Father's purpose and to the blessing of His children to the utmost limit. God bless the good and noble among mankind. May He remember the statesmen of our land, that they may fulfill their destinies in

righteousness, and that justice may characterize the land. God bless the people in this land who stand by the principles enunciated by the fathers of the republic, so that they may never be overthrown, but that beneath the flag and under the Constitution of the United States the right of conscience shall never be infringed, is my prayer in the name of Jesus Christ. Amen.

The choir and congregation sang:
Praise to the man who communed with
Jehovah.

Jesus appointed that "Prophet and
Seer,"

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Benediction was pronounced by Edwin Woolley, president of Kanab stake.

AFTERNOON SESSION.

The choir sang the hymn:

"Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on."

Opening prayer by Elder Charles F. Middleton, of Weber stake.

Singing by the choir:

"Lord thou wilt hear me when I pray!
I am forever thine!
I fear before Thee all the day,
Oh, may I never sin."

ELDER JOSEPH H. GRANT,

(President of Davis Stake.)

I rejoice, my brethren and sisters, in having the privilege of reporting the Davis Stake of Zion. I love the people of that stake, because of their faithfulness. We have many good people there, and very few that are bad. There are about 7,000 people in the stake. Most of them are Latter-day Saints, some of them are "Mormons," and some are non-"Mormons." I rejoice to say, however, that many of those who are not Latter-day Saints are among our best citizens. We mingle together, and we have the sympathy largely of those who are not of us. We are endeavoring, by the help of the Lord, to keep this good feeling; and if those that are older do not feel inclined to accept the Gospel,

perchance many of their sons and daughters will do so, in fact, they are doing so. In Davis stake we feel that we must have the hearts of those that live among us in order to get them to join with us, the same as we find in the missions abroad. We rejoice that we have this good feeling and this good class of people living with us.

The Davis Stake of Zion was reorganized a couple of weeks ago, with myself and Elders James A. Eldredge and Jesse M. Smith as the presidency of the stake. We feel very weak in taking the places of those that presided over the stake before us, as we realize that some of the best men that ever lived on the earth, among them President Joseph F. Smith himself, have presided over that stake. We feel that nothing but the direction of the Spirit of the Lord can qualify us to go forth and do anywhere near as well as our predecessors. But we know that the work of God is true. We have proved that in going to Him for help and support He will not desert us, and we rejoice in this. I am thankful for the help that I have in our High Council. It is a strong body of men—men who are willing to work in any capacity, and who labor particularly as home missionaries and as peacemakers in the stake. They have been so successful that for three or four years at a time, there has been no necessity for a High Council trial. There are 18 Patriarchs in the stake. Most of these men are doing a great deal of good in blessing the people, holding cottage meetings, dedicating the homes of the Latter-day Saints, and warming up the hearts of those that have grown cold, as well as teaching the Gospel to those who have not yet accepted it. Our organizations are complete, with strong workers at their head. The Lord is blessing us in our stake, and we rejoice in it. We feel to sustain and hold up the hands of the Prophet of God, with his counselors and the Apostles, who have been called to lead and direct the affairs of the work of the Lord upon the earth, and I pray that this spirit may continue with us. I ask for your faith

and prayers, that I may be enabled to accomplish what is required of me. I rejoice in my heart that I am able to be here, for I have been in very poor health during the last year. The Lord has blessed me, however, with one of His great gifts—to have faith in the promises made to me through His servants. I pray that God will continue to bless and to guide us into all truth, in the name of Jesus. Amen.

ELDER J. G. McQUARRIE

(President of Eastern States Mission.)

There are times, my brethren and sisters, when we feel that we are separate, single individuals and when we feel to draw down the shades and close the doors of our homes. There are other times when either a common sorrow or a common joy gives us the desire to throw up the blinds, to open the doors, and to invite all our brothers and sisters to look into the light and comfort of our homes. So, too, there are times when we feel a desire to throw our souls open, that our friends and our brothers and sisters may look in and see the warmth, the love and the joy that we feel for them. That is my feeling today. I wish I could throw my soul open to you, that you might see the love and the joy which I have in associating with my brothers and sisters after an absence of six months. It is such a pleasure for us to get back again among the home-guard, and to meet with our friends in Zion. One of the greatest joys that I have had, perhaps the greatest joy that the president of a mission feels is in meeting the mothers and the fathers of the noble sons or daughters that may be laboring under our guidance. Today, as I looked into the eyes of mothers lit up with pride when I told them of the good works and noble deeds of their sons, and watched their eyes fill with tears and their faces quiver with emotion, I thought how grand it is to feel that warm, true, godlike love of a mother. I will not be able to meet all the mothers and fathers of the noble boys that I have the honor to preside

over, but I want to say to you that they are all doing you honor where they are laboring, and without an exception, I believe, are giving God the very best that is in them; and that is all anyone can do.

In mission work, like other labors, there seems to be a kind of ebb and flow. Some seasons we reap a good harvest, while others we do not get very much fruit from our labors. Last year was a very fruitful one. We gathered in the harvest. This year the results in the Eastern States Mission, so far as baptisms are concerned, are not so encouraging. Still we have had enough success to keep us from being discouraged, and enough opposition to keep us stirred up. During the early part of the season, there was quite a severe storm which seemed to break with rather terrific force over the Eastern States mission, and while it did not shake any of those who were members of the Church, it seemed to blight some tender plants among those who were just commencing to investigate the Gospel, and of course those plants have not borne us any fruit. But we feel encouraged in our labors. Perhaps you have noticed in the papers the account of the re-baptism of John Rigdon, the only surviving son of Sidney Rigdon, who was a counselor to the Prophet Joseph Smith. Sixty-six years ago, I believe, John Rigdon was baptized by Hyrum Smith in the Mississippi river, and I think the Prophet Joseph Smith confirmed him a member of the Church. He was a bright, brilliant, promising youth, and I can not help but think of what he might have accomplished, where he might have stood in the councils of the Church, and how far his influence might have extended, if he had exerted all his energy in trying to establish the principles which God had revealed from heaven, rather than directing his mind toward the weaknesses of men. I feel grateful that the sons and daughters of the first families of the Church are gradually being gathered into the fold again. It is also a striking testimony to me, as it may be to others, when we

witness such events, because men like Sidney Rigdon knew whether Joseph Smith was a prophet or not. There was no guess work upon their part. Joseph testified that he and Sidney Rigdon saw Jesus Christ in the Kirtland Temple, and he was in a position to absolutely know whether he had witnessed this manifestation, and whether Joseph Smith was a prophet of God or not. And so, when the effort of his life was over, when he was about to pass into eternity, his son approached him and asked him what position he should take in reference to Joseph Smith—whether he was a prophet and whether the Book of Mormon came as he said it did. With tears streaming down his cheeks, Sidney Rigdon testified that the Book of Mormon was true, that Joseph Smith was a prophet of God, and that the world would yet know it. That testimony clung to his son, and, ringing in his ears, made him afraid to die before being reconciled to the Church of Jesus Christ of Latter-day Saints. Oliver Cowdery was also in a position to know absolutely whether Joseph Smith was a prophet of God or not, and he, too, before he passed away, seemed anxious to come in again at the door and regain his fellowship in the Church. This should be a witness to us, and especially to the young, of the truthfulness of the Gospel. Not only so, but it should be a warning also to the bright sons and daughters of Latter-day Saints, that they should not waste their energy in looking for and criticising the weaknesses of some frail individuals who may be placed in responsible positions, but that they should rather exert their energies in trying to establish the principles of the Gospel, which have been revealed for the very purpose of strengthening frail humanity. We are all weak, but the Gospel is true, and it will strengthen those who live it.

I feel not only to report the condition of the Elders who are laboring under my direction, but also some of those who come to study and to gain technical and professional knowledge. I am glad to say that where they have the

opportunity to attend our meetings the great majority of them are trying to keep in touch with the Saints and with the Church, and in many instances they are reflecting credit upon the people of God and upon the community that is responsible for their training. In every instance where they try to live the Gospel and are not ashamed of the truth, they not only honor their people, but they honor themselves. I was glad to note that in the graduating class of the College of Physicians and Surgeons at Baltimore, where four gold medals were given, two of them went to Utah boys, and one of these was the first medal; and a good minister had the honor of reading out their names and awarding these prizes to our Utah boys. Another instance I will take pleasure in mentioning. In the graduating class from the law school in Washington two years ago, there was one young "Mormon" Elder who had preached the Gospel, and who had fainted on the streets from exhaustion and hunger while he was trying to proclaim these truths to the people. This "Mormon" Elder, who was competing in a class with the brightest and smartest sons of America, was elected president of his class by acclamation—an honor perhaps that was never given to anyone before in that school.

I desire, in conclusion, to bear my testimony to the truthfulness of the Gospel. I testify that all those who will incorporate its principles in their lives and live them will know they are true. The Eastern States mission is in a fairly good condition. We are constantly growing a little, and some of our members are gathering to Zion. I am proud of all those that I have had the pleasure of meeting since I came here. I pray that the blessings of God may rest upon Zion, upon those who preside in the Church, and upon all the Elders who are laboring abroad, with those who preside over them, and I ask it in the name of Jesus Christ. Amen.

ELDER JAMES G. DUFFIN.

(President of Central States Mission.)

I feel very grateful, my brethren and sisters, for the privilege of meeting

with you in this conference. I have felt greatly blessed in listening to the instructions of our brethren and to the reports that have been given, as well as the beautiful testimonies that have been borne of the goodness of our Father in heaven to His children here upon this earth. We feel blessed in our labors in the Central States mission. That mission embraces the states of Kansas and Missouri, and all of the states south of them to the Gulf of Mexico. The people who reside in those states are, as a rule, broad and liberal, warm hearted, and they accord to our Elders many privileges that are necessary for them to have in order to carry on the work of the Lord. In the cities of St. Louis, Kansas, St. Joseph, and many other cities in that mission, the men who have been elected to office accord to our Elders the same privileges that are enjoyed by ministers of other religious denominations; and in some cities, where the ordinances are against street preaching, we have found, in going to the mayor and chief of police, that though it was necessary for them to deny us the privileges we asked for because of these ordinances, they have treated us most courteously. The governors of some of these states whom I have met have excellent ideas of the Latter-day Saints, of whom they speak well, and they admire the courage that this people has manifested in the development of the great arid west. The Elders in that mission travel, as a rule, without purse or scrip, following the revelation of the Lord given through the Prophet Joseph Smith; and it is not a common thing for our Elders to go hungry or thirsty, nor to sleep out of doors, but their wants are supplied by the good people of those states. I want to say too, my brethren and sisters, that all of the ministers who are in that mission are not bitter opponents of the Latter-day Saint Elders. I have met a number of broad-minded, fair men who wear the cloth. They have been at our conferences at some places, and we have given them the privilege of speaking, and they have spoken good words concerning the Mormon people. On one

occasion a very prominent minister advised the people to open their doors to Mormon Elders. Now I feel that it is much better for us to look at the good in men, than to always be seeking for something that is not good. I believe it is better to speak of that which is uplifting in our fellows, than of the little weaknesses that we all give way to at times. I am one of those who believe that the world is getting better. I do not believe for one moment that this work which our Father in heaven has established is a failure, and if you could convince me that the world is not getting better, I should be apt to think that the work of the Lord was a failure. I do not mean to say but what the wicked are getting more wicked, because I believe that to be true; but in a general way I have reached the conclusion, from seven years' experience as a missionary, that the effect of the teachings of the servants of the Lord, the distribution of millions of books and pamphlets treating upon the principles of eternal life, the labors of your sons and daughters in the homes of the people, are all having their effect to plant the principles of truth in the hearts of the people, and to turn mankind unto works of righteousness. More than once in my experience I have had great, strong men come to me and tell me of their past lives, and take counsel from me. I have seen those men break down and cry like children. Then I have followed the course of those men, and though they did not unite themselves with this Church, I have observed that their lives have been purer and better in every way than they were before. In years past, when writers for papers and magazines have described the "Mormon" Elder, they have generally described him as a man with long hair, of uncouth appearance, uneducated, ignorant, and rough in his address. I am pleased to learn that this is changing. A number of papers that I have seen within the last few years have described the "Mormon" Elders as well educated, of pleasing address, bright and intellectual young men. And when

I have seen these testimonies concerning your boys who go out into the world, I have thought that even the enemies of the work of the Lord have borne witness, though unwittingly, to the power that there is in this Gospel for the uplifting of mankind.

The headquarters of the Central States mission are in Kansas City. That city is located in Jackson county, Mo.—the land that we have looked forward to all our days as the place which the covenant children of our Father in heaven should redeem; a spot that is sacred to all Latter-day Saints. Let me say to you, my brethren and sisters, that the people of that country are changing very agreeably in their sentiments toward this work and people. Prominent men of the State of Missouri would welcome the Latter-day Saints if they should go back there today, and in my opinion it will not be a great many years until the work of our Father in heaven will open up in that land and the way be prepared for the building of that beautiful temple and for the redemption of that land, which our Father has said should be redeemed by His people through purchase. In thinking over the preparation that is essential to be made for that great work, I have wondered if we were preparing ourselves individually to do something toward it. What is the preparation that is essential? There is a revelation contained in the Doctrine and Covenants, in Section 105, and in that the Lord gives the information that His children who will engage in that work must learn to live the laws of the celestial kingdom. One of the laws of the celestial kingdom is to be honest and true with our fellows, to be honorable in all our dealings and associations, and to have our hearts devoted to eternal principles. I take it that a man or a woman who is not in that condition, is not very well prepared to assist in the establishment of the eternal principles of righteousness in a part of the land where Satan has been determined that the work of God should not be performed.

I have advised our young men in that mission to give some attention to the temporal conditions that surround them in their missionary labors, to visit the factories and the industrial institutions that are in the way of their travels, to study the farming interests, and to give attention to the growth of the country generally, so that when they return to their homes they may not only show themselves as strong spiritual characters, but they will also have ideas that can be applied in a temporal way for the benefit of the work of the Lord. Since I have been here on this visit, I have been riding out a little over the country in the Utah Stake of Zion, and I have become more fully convinced than ever that this is an essential part of our work; for on every hand I see opportunities for industrial development that are lying dormant. I see waste upon the farms of the people; I see the fruit going to waste by the thousands of bushels, while we are importing into this State tens of thousands of dollars worth of canned goods. On a farm that I arranged for the purchase of the other day, I saw upwards of two thousand bushels of peaches going to waste, and I thought then, if our brethren had united and expended a little means, all that could have been saved, and employment could have been given to many of our young men and women, which would have helped them very materially in securing the means necessary to enable them to attend one of our great schools in the State during the coming winter. I cannot help it, brethren and sisters, if my mind runs upon temporal as well as spiritual things, for I believe that both are essential. And so we are striving to direct the minds of our boys in the mission field along these lines, though not by any means neglecting the spiritual things of the kingdom. We advise them to observe, and to study, so that when they come home they may have some ideas that can be applied practically for the good of their brothers and sisters.

Now, may the Lord bless you. May His spirit be with you forever. I know

that this is the work of the Lord. I know that Christ is the Savior of the world. I know that Joseph Smith was raised up by our Father in heaven to establish this work upon the earth in the latter days. This is my testimony to you in the name of Jesus our Lord. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

While I speak to you, my brethren and sisters, I desire the Spirit of the Lord, and I ask that you will assist me by your prayers of faith; for although I know I am in the house of my friends, and that here my kindred dwell, still there is greater fear in addressing you than there would be if I were called upon to speak to the people of the world. I sense the fact that we have a message to convey to them, which is new to them. We can teach them some of the simple things pertaining to the plan of life and salvation, which our children here have heard from the lips of their fathers and mothers, as well as from the organizations which are helps of government in Israel. Therefore, I desire that you will pray for me so that I may be strengthened by the Spirit of God to speak of those things that will be of interest and of benefit.

The testimony of my brethren in regard to missionary work is much the same as I would give. I love my associates and companions. I greet the fathers and mothers of the Elders in our mission, and I assure you that as the Lord gives us strength and life, and keeps us humble, we are striving to uphold the principles that you have inculcated in our minds. For I want to tell you mothers that despite the learning that your sons have received in schools, in religion classes and in the higher institutions of our State, the teachings of the mothers shine out behind it all, just as does the name of the great architect of the mighty tower which Ptolemy Philadelphus erected to his memory. You may remember that this great king had thought to perpetuate his name by erecting what was once

one of the wonders of the world, and in order that he should not be forgotten, he ordered that written high upon its face, should be his name; and by the lights at the top of this tower the mariners at sea and in the delta of the Nile were guided at night. His name, however, was inscribed in plaster, and in time it wore away, and the name of Sostratus, the Greek, shone out as the architect and the builder of that great pile. And so in the inner life, and in the labors and the devotion of the Elders in the missionary field, shine out the teachings of the mother. They breathe anew the prayers they have learned at mother's knee; they live for the love of mother. Men have come to me in tears and have told me how in times of trial, when the tempter would have beguiled them, and they would have listened to his voice, and have departed perhaps from the path of rectitude, the face and the prayers of mother have arisen before them and they could not do it. I want you mothers in Israel to know that I feel this way, so far as the teachings you have given your sons are concerned.

Speaking of material things, it is not long since that a gentleman called at our office and asked for the president of the mission. When he found who it was it rather astonished him to see such a boy, and he wanted to know if I was sure of the matter. He then proceeded to take off a great muffler and disclosed the uniform of a Catholic priest. He said to me: "Mr. Robinson, I am a Catholic priest, but I have come to the conclusion that no man can live a correct life in celibacy. I am desirous of taking to myself a wife and answering the ends of my creation by raising a family. I know nothing of your religion except that your people are the most successful colonizers in the world; that you are a home-building and a home-loving people; that the system of economics which has prevailed among your people, the plans laid out by your founders in making settlements and bringing the people together, has brought to the smaller hamlets many of the privileges

of city life in the way of drama, music and art, and that naustology or homesickness is hardly known among them. I am desirous to know what opportunity there would be for me to get a home among your Saints." I assured him that he could not expect to gain a living or to build a home among us without effort and labor; that there was no paid ministry with us, and that he could not receive a salary for teaching and preaching, as he was receiving at that time. He replied that this would not deter him from the effort. The crucial point with him, however, was whether we believed that Jesus Christ was the Son of God or not; and when I told him that we most assuredly did, and that we believed what the Scriptures said, that there is no name given under heaven by which mankind can be saved except the name of Jesus Christ, he remarked, "Well, I presume that in a sense we are all sons of God, but I do not believe that Jesus the Christ was any more or less than the son of Joseph." And yet he was a teacher of Christianity! I have been asked three other times in my missionary experience, whether we, as a people, believed in Jesus the Christ—once by a sprig of nobility from England, and twice by other travelers—and my first thought was, how useless it is to work against such lack of understanding upon the part of the people. Then, I thought, why the very fact that they know so little of us and of our belief makes it all the more necessary for us to preach to them the Gospel of Jesus the Christ; to let them know that God has spoken from the heavens; that His Church, with all its gifts and powers, its Priesthood and authority, has been established on the earth for the salvation of men; that Joseph Smith was a Prophet of God; that Prophets and Revelators guide the Church today, and that the destiny of the Church of Christ is assured. For I know, my brethren and sisters, that men of God, men who are led by His Spirit, are at the helm, and that they will guide most successfully this work in the last days for the uplifting of humanity, until all nations

shall have heard the sound of the Gospel, and until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father. I know, not only by what I have seen and read of the fulfillment of prophecy, that Joseph Smith was a Prophet, but by direct inspiration and revelation, as every man and woman many know by seeking for it in sincerity and faith. I well remember when, as a raw country boy, I first came into this Tabernacle and heard President Taylor addressing the congregation, and as he did so, he put up his coat collar, rounded up his shoulders, and warned the brethren and sisters that there was a storm coming and for them to prepare to meet it. He foreshadowed what would take place because of certain conditions, and predicted that our fathers and mothers would suffer, and many of them perhaps would die in exile, while others might be incarcerated in prison and our property confiscated. I put that down as the first utterance of a prophet of God that I had heard. Did I live to see the fulfillment of it? Why, I remember in my own father's family, when on one occasion I went to visit him, as he did not rear me. The shades of night were falling, the sun was sinking in the west, and he came to bid me good night. I had thought to spend the night with him in converse, and so I said, "Father, you are not going away, are you?" Said he "My boy, because I will not ignore those whom I have sworn to cherish and love, I must find safety in the caverns and rocks up here above our city," and none of his sons knew where he laid his head at night. And so, I know, from some things that have entered into my life, that God reveals His secrets unto men, and that those who fear Him and keep His commandments need not be in the dark nor have doubts and misgivings. They may know, by the light of eternal truth, that the Gospel is true, and that it will save and exalt all men in the presence of God who will obey it. God grant that we may be true to it, that His peace may be in

our homes, joy in our hearts, and love towards all men actuate us, that plenty may wait upon our gates, and that, eventually, we may be saved with our loved ones in His presence. This is my prayer in Jesus' name. Amen.

A sacred solo:

"Hear ye not, O Israel,"

was sung by Miss Jepperson.

ELDER RUDGER CLAWSON.

Value of General Conferences—Eternal Nature of the Laws of the Gospel—Salvation for the Dead as well as the Living.

Brethren and sisters, truly the wisdom of heaven was shown by the Lord when He instituted in His Church these general conferences. In many instances those who otherwise would separate never again to meet in this life, greet each other on the Temple block, old acquaintances are renewed, and a feeling of brotherly love and friendship is promoted. How impressive is the thought that this vast concourse of people gathered from all parts of Zion, even from the very uttermost parts thereof, and from some of the missions of the world, are assembled beneath the shades of this roof, having laid aside their daily employment, and the cares of the world for a few days, that they might listen to these glorious songs of Zion, that they might wait upon the Lord, and hearken to what He may have to say to them by the mouths of His servants; that they might pause, that they might ponder upon the things of God, and that they might consider the Gospel of salvation. And let me say to you, brethren and sisters, that the heights and the depths of the Gospel are quite beyond our reach. The finite mind is not capable of wholly comprehending the great plan of redemption. We, occasionally, have a glimpse of its power and beauty; but we must learn line upon line, precept upon precept, here a little and there a little, until we come up to the full stature of a man in Christ Jesus. It cannot be comprehended in a day, or a month, or a year; it is the study of a life-time. We have been taught that our Father in heaven sits enthroned in power, exalted, glorified, in the midst of eternity;

and, moreover, that He looks upon His children as though we were in eternity. His dealings with the children of men are made with reference to eternity. Mark these words that occur in one of the revelations, for they are very beautiful, and impressive, yet simple:

"Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time, have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him commandments, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

How grand is the knowledge expressed in this language. We have come to learn that the commandments which God has delivered to His Church partake of His character. He is spiritual, eternal, everlasting, from everlasting to everlasting; hence the commandments which He gives are spiritual, eternal, everlasting. So the Ten Commandments, several of which were repeated by one of the speakers this morning, are appropriate to the time in which we live and suited to our condition; but not more so to us than they were to the people in the days of the Savior, and not more so to them than to the children of Israel, to whom the commandments were delivered. They are applicable to the children of men in all ages of the world, because they are eternal, and partake of the very nature of God Himself.

Take, for example, the principle of faith, which is one of the foundation stones of the Gospel. I say to you that the principle of faith is as firm as the very pillars of heaven. It can not be changed nor modified to suit the opinions of men or of any particular condition of the world. The principle of faith is the same today as it ever was. Adam, in the garden of Eden, must of necessity have exercised the principle of faith, otherwise he could not appear well in the sight of God.

Without faith it is impossible to please God in any age of the world. This great law of faith is unchangeable. Why? Because God is unchangeable, and it belongs to the everlasting Gospel.

Consider, for a moment, the great law of repentance. It is binding upon this Church. We must consider it and meet its requirements. It must have an influence in our daily lives. God has said that He can not look upon sin with the least degree of allowance. Hear it, O Israel! It can not be condoned, it can not be excused, it can not be winked at, because confronting sin is this great and eternal law of repentance. If we will have absolution, if we will have forgiveness of sin, we must submit to the law and repent. I say—no, I do not say it—it is declared in the Gospel which we have received, that no man or woman can be saved in the kingdom of God except by faith and repentance. Salvation cannot be purchased. It is a free gift of God, and it comes through His Gospel. And in this matter, as in all things, God is no respecter of persons. He who sins in this Church, be it a small or a great transgression, must repent. It matters not in whom the sin may be found. In the President of the Church? Yes. In his counselors? Yes. In the Twelve Apostles? Yes. The Presidents of the Stakes, the Bishops of Wards, and the leaders of Zion? Yes. In the lay members of the Church? Yes. It affects the most influential as well as the humblest in the Church. When children come to years of understanding and accountability, must they repent and forsake sin? Yes. Those who do not repent, those who do not yield obedience to this great and immutable law of the Gospel, will go into spiritual darkness and, peradventure, will lose the faith.

Take the principle of baptism—another great foundation law of the Gospel. Oh! how simple is this ordinance, to some perhaps even foolishness, that a man or woman, by going down into the water and being immersed can have his or her sins washed away. How is this?

We do not know. We only know that God has so instituted it. It is a part of His plan. It is set forth in the scriptures with great clearness, and you may read it in the revelations, that those who would have their sins remitted must submit to this simple ordinance. By study and reflection, we can see the beauty of the ordinance. We can see that it is typical of death and the resurrection, and that as man goes into the grave and is called forth again out of the grave to a newness of life, to immortality and eternal life, so he goes into the waters of baptism, is buried therein, and comes forth again to a newness of life upon the earth. Being relieved of his sins, he is a new creature, with a new heart, with new prospects, and with bright and glorious hopes before him.

Then take the ordinance of the laying on of hands for the reception of the Holy Ghost—an ordinance that is so much neglected and apparently so little understood in the world, and yet so important. The Spirit of truth, the Spirit of light, of wisdom, of intelligence and of knowledge, is conferred by this ordinance, whereby men and women can comprehend the things of God; and without the Spirit of God this is impossible.

Now let me impress upon your minds the fact that it takes just as much to save the dead as the living, and whatever ordinance is conferred upon the living for their salvation in the Kingdom of God must also be conferred upon the dead. Hence these glorious temples which have been erected in our midst, that ordinances may be performed therein for the living and the dead. In this we see again that God is

no respecter of persons, and that He is feeling after the dead as well as after the living. We cannot be made perfect without our fathers and mothers and our ancestors, and they cannot be made perfect without us. Oh, how glorious is the contemplation of the plan of redemption that is so far reaching in its effects! It will discover us; yea, it will find every spirit that has been born into the world. If our great progenitors of this land, or of any other land, shall enter the celestial kingdom, if they shall sit down with the righteous of all ages, they must go in at the door; for the house of God is a house of order, and there is no other way. Remember that Jesus Christ, the great exemplar, submitted Himself to the ordinances of the Gospel. He demanded baptism of His servant, John. There is the pattern, the example to the world, even to the great men of the world, and if they would come and enjoy with us the blessings and salvation of the Kingdom of God, they must submit, in all humility, as a little child, to these glorious ordinances of the Gospel. We declare it as the servants of the Lord. We testify to the truth of these things.

May the Lord bless you. May His Spirit abound in the hearts of the people, and be with us during the continuance of this conference, is my prayer in the name of Jesus. Amen.

The choir and congregation sang:

Now let us rejoice in the day of salvation.

Benediction by Elder Byron Sessions.

Adjourned until Sunday, at 10 a. m., Oct. 9.

THIRD DAY.

Sunday, October 9, 10 a. m.

The choir and congregation sang the hymn which begins:

How firm a foundation, ye Saints of
the Lord,
Is laid for your faith in His excellent
word;
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled.

Prayer was offered by Elder Seymour B. Young, president of the Seven Presidents of Seventies.

Singing by the choir:

On the mountain top appearing
Lo! the sacred herald stands,
Welcome news to Zion bearing,
Zion long in hostile lands.
Mourning captive!
God Himself shall loose thy bands.

ELDER BEN E. RICH,

(President of Southern States Mission.)

There is always a feeling of timidity with me when I arise to speak before a congregation of any size, but it seems as though it is increased when I face a congregation like this. I can only pray, my brethren and sisters, that I may be influenced by the whisperings of the Spirit of God for the short time that I shall address you, and that the same Spirit may also rest upon you. We are told that we can understand the things of man by the spirit of man, but to understand the things of God it is necessary for us to enjoy the Spirit of God. It is as necessary to listen by the assistance of that Spirit as it is to speak under its influence.

It has been my lot, for some little time past, to labor in the missionary field known as the Southern States mission. It is probably the oldest mission in the United States, and perhaps in the Church. Many of the prominent men who stood with the Prophet Joseph labored and bore their testimony in

that missionary field. A great many people have joined the Church in that section. Large numbers have emigrated to Zion; and the fathers and mothers, the grandfathers and the grandmothers of many of the youth of Zion today were found by the Gospel in the sunny south. In no place upon this earth can a more hospitable and kinder people be found. During my stay there, thirteen hundred Elders have labored in the South. They have taken their grips and gone out among the people, and lived where night overtook them. They would go to a house where they could see it was washday; they would walk boldly up and tell the folks that they were ministers of the Gospel, traveling without purse or scrip, and preaching the Gospel as Christ commanded it should be taught, and then humbly ask if they would wash some linen for them. In this way they got their laundry done for them. At the time we had five hundred Elders in the field, it was remarkable how few of them had to sleep out in the woods. Whether the people belonged to the Church or not, they would entertain and feed the Elders. And God will bless all, whether in His Church or not, who entertain His servants. The people of the South are the religious people of the United States. They love to hear preaching; they read the Bible. There is less of fashion and less of a desire to go and show new bonnets and diamonds in the churches of the South than in those of the North. They are a God-fearing and God-loving people. While their prejudices are very strong, their love is strong also.

At present, we have less than a hundred and seventy-five Elders in the field; and if we were to release all who have been there for two years we would have less than a hundred and

twenty-five, where we once had about five hundred. While we have between eight and nine thousand Saints in that mission, they are so badly scattered that it seems almost impossible to get enough of them together to maintain one healthy branch of the Church. Some months we baptize eighty or ninety new converts. When I left we could not fill the calls made of us to go and preach the Gospel and to baptize people who had been converted and were ready for baptism. We do not want our friends, the enemy, to think that "Mormonism" is losing ground in the Southern States. There seems to be an awakening in the hearts of the people, a desire to know God's will, and our Elders find plenty of opportunity to preach the Gospel; and the more persecution and opposition, the more opportunities we have for preaching. Our Elders are faithful and energetic.

There is one thing that I want to mention here regarding Elders who return from the South. Sometimes Elders in that mission lose their health, and they are often home years and years without regaining it. Many times they should come home before they do; but I have had Elders say to me, "Brother Rich, I would rather stay here and die, than to go home before I have been here two years, and fulfilled an honorable mission, such a one as will gain me the approval of my Heavenly Father, and my brethren and sisters at home. There is no such thing in this Church as a two-years' mission. Sometimes it is just as much the will of God for an Elder to return home when he has been absent six months as when he has been absent three years. If the people here would only have confidence in the ones whom the authorities of the Church have appointed to preside over missions, they would then cease their gossiping about an Elder returning home before his two years are up. Should there be anything radically wrong with an Elder returning home, the presidents of missions understand that it is their duty to report the case to the authorities of the stake; and

when it is not reported, and an Elder returns home in six or in twelve months on account of ill health, the Saints should extend to him as loving a welcome as they would if he had been absent two or three years. When they come home sick, you ought to sympathize with them, not criticise them. Very few ever come home before they are expected from any other cause than sickness. Sometimes an Elder comes to a mission when he could do the work of God more good at home than abroad, and when it is better for the mission that he should return home. In cases of that kind the presidency of the Church have instructed the presidents of missions to send them home. You know what the "Mormon" creed as laid down by President Young was: "Mind your own business." When you send one of your sons to the Southern States, then it becomes my business and not yours. I am amenable to the authorities of the Church, and if I see fit to send an Elder home when he has been there six months, especially if he is sick, sympathize with him, pray with him, help to build him up, and do not try to tear him down. By the way, if mankind could only observe that "Mormon" creed, what would it not do for this world. God has said that He will forgive whom He will, but He gives us to understand that we are expected to forgive all men. Our business is to forgive; the judging part belongs to God. Let us mind our own business, and not interfere with that which belongs to our Father in heaven. He has said that He will mete judgments out unto those who deserve them; and He has told us to have faith, hope and charity, and to love one another.

We know that the Gospel is true. We know the conditions existing in the world, and if we do not love one another what a disagreeable condition we are in. The world do not love us, and we do not expect them to love us; for Christ has said that if we were of the world the world would love its own, but because He has taken us out of the world the world hateth us. So we need

not expect the world to love us; but we should love one another. We should not only love one another, but we have been commanded to let our love go over the wall and to love even our enemies, always remembering the love that God the eternal Father had for the world, which was so great that He gave His only begotten Son, that whosoever would believe on Him might have eternal life.

This is the mission of the Latter-day Saints. We are very small in numbers compared with the fifteen hundred millions in the world, yet we are expected to carry the light of the Gospel to all mankind. Hence we have plenty to do. We know that God has spoken in the age in which we live, that He has restored the Gospel of His Son in fulfillment of prophecy, that He spoke to the Prophet Joseph Smith, that by revelation and the voice of God this Church was organized through the instrumentality of Joseph Smith, that the organization is perfect, that the Gospel has been sent out just as it always has been when God's power has been upon the earth, and that it is made free to all men. The requirements of salvation are the same today as they were in the days of Christ. Man must have faith in God and in the divinity of Christ's mission. He must repent of his sins. He must understand that those who reject the principle of baptism reject the counsel of God against themselves. He must remember that Christ Himself said that baptism was necessary in order to fulfill all righteousness. He must understand that it was taught by Peter, by John, by James, by Paul, and by all the Apostles, as also by the Priests, the Elders and the Seventies who were commissioned and sent out in that day. There is but one plan of salvation, but one way to eternal life. No man has the right to climb up any other way. There is but one way of receiving the seal of the Spirit. It is necessary for us to be born of the water and of the Spirit to enter into the kingdom of God, because Christ Himself said so. The faith of the Saints of old

has been given to us, and we are contending throughout the length and breadth of the earth for the faith once delivered to the Saints and now delivered to us. We have been commanded to go into all the world and cry repentance; yea, for the kingdom of heaven is at hand. You know that this is true, if you have not driven the Spirit of God away from you; and if you know the truth, then you know the Master's will, and you must remember that he who knoweth the Master's will and doeth it not will be beaten with many stripes.

I wish to bear my testimony to you that I know that the Gospel has been restored to the earth in this age. I know that Joseph Smith was one of the greatest prophets that ever stood upon this earth. Without the learning of the world, by placing himself in communion with the Spirit of God, and in saying, "Thus saith the Lord," by the whisperings of the Spirit, he pointed out the organization of the Church and set the house of God in order as the Lord revealed it to him; and the theologians of the world from that day to this have failed to find one single flaw in the organization of the Church or in the requirements of salvation to be found in the Church. Whence came the superior wisdom of Joseph Smith, if it did not come from God? As a farmer's boy he pointed out the plan of salvation and the Church of Christ as it was not then found upon the earth, and it cannot be successfully attacked by the theologians of the world. The only argument is the argument used against Christ and His disciples—that their characters were not good. Their characters not good! The character of the Smiths not good? Where can you find a name upon the earth today where the fruits brand such a charge more falsely than the fruits that have come from the loins of the Smiths who were the father and the uncles of the Prophet Joseph Smith. The character of their generation brand it as a lie. Not only that, but we can hurl it back in their teeth, and challenge them to find as good an abstract of pedigree running down the

stream of time as can be found with that name. Four hundred thousand people know the character of these men. And while I am speaking I see two young men here who have been called as special witnesses for the Lord Jesus Christ. Start with them; they belong to the two families of the Smiths,—the father of the Prophet Joseph and his brother. Do you know these young men? Do you know their lives? And do you know their fathers, President Joseph F. Smith and Elder John Henry Smith, also special witnesses for the Lord Jesus Christ? And the brother of President Smith, Patriarch John Smith—do you know him? Do you know the fathers of these mighty men—Patriarch Hyrum Smith and the late Apostle George A. Smith, a member of the First Presidency with President Brigham Young? Anything the matter with their characters? And the grandfather,—the great grandfather of the present Elder George A. Smith,—who was the Uncle of the Prophet Joseph, and who, after the assassination of the Patriarch Hyrum Smith remained as the Patriarch of the Church—the Patriarch John Smith—do you know his character? We will even go farther than that. We will go to those who do not belong to the Church,—to the children of the Prophet Joseph Smith who are opposing the Church of Jesus Christ of Latter-day Saints. Tell the people of the world who charge the Prophet Joseph with being a drunkard, a loafer, and a dishonest man, that the character of the sons of the Prophet himself brands the charge as being false, because men do not gather figs from thistles nor grapes from thorns, nor do they expect an impure fountain to send forth pure water. So far as the characters of these men are concerned, they maintain the testimony which the other Smiths maintain concerning the falsity of the charges that the Prophet Joseph, his father and his father's brothers were not sober, industrious and honest people. We cannot find such a genealogy in any other place on earth. God bless the name. God bless the memory of the instrument that was chosen by

the Almighty through whom all these mighty truths came to the earth.

My brothers and sisters, remember what the Church has done for you. Do you enjoy happy homes? Where did you get them? Through the instrumentality of a humble Mormon Elder the Church probably found your mother in Scandinavia and your father in England. It brought them together, and was the cause of the marriage between them which gave you existence upon the earth in a land where it was possible for you to enjoy happy homes. And what do you owe to the Church? You owe everything, even life itself; and you should remember that Christ the Redeemer has said that if you lose your life for His sake you shall find it again, even life eternal. I bear testimony that Joseph Smith was a Prophet of God, and that those who have stood at the head of the Church from the death of the Prophet Joseph up to the present time have been and are prophets, seers and revelators. I bear my testimony to this, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

Preservation of Health of Missionaries.

It may be proper for me to state at this time, for the information of the Elders, and also for the information of the local authorities of the Church, as well as the fathers and mothers and kindred of the Elders who are out in the world preaching the Gospel, that the Presidents of all the Missions are under strict instructions from the Presidency of the Church to guard carefully the health of the Elders that are laboring under their direction. These Presidents of Missions are also under instructions to send home any and all Elders whose health or whose other circumstances may make it necessary for them to return. We are frequently enquired of by parents relative to the health of young men who are out preaching the Gospel, and we invariably inform them that the Presidents of Missions are carefully guarding the welfare of their sons, and if anything serious occurs to them, making it necessary for them to return home, it will be promptly attended to, and they need

not worry about their boys on that account. And while I am on my feet, I would like to exhort the Elders who are upon missions, and those who shall go upon missions in the future, not to allow the thought to enter their hearts that they will be criticised or be made to suffer in their character or their standing in the Church because their health will not permit them to fill a two or three years' mission abroad. We would like them rather to feel in themselves a wholesome aversion to coming home without having filled an honorable mission, when their health and other conditions will permit them to do so; and if they have any reluctance about coming home at all, before completing their missions, it should be based upon this principle. These men that are appointed to preside over the missions are men of intelligence and of heart, men who are filled with affection for their fellow laborers, and they will see to it that none of the Elders are left in their fields of labor to suffer, if it can be avoided. So, brethren, and sisters, you need not worry at all in regard to these matters.

ELDER ASAHIEL H. WOODRUFF

(Late President of Northern States Mission.)

My brethren and sisters, I have enjoyed to the utmost the spirited talk delivered by President Rich this morning. I only regret that circumstances have rendered it impracticable for me to attend the previous meetings of this glorious conference. I feel greatly the need of the faith and prayers of my brethren and sisters during the few moments I shall address you upon this important occasion. As is doubtless known to many, it has fallen to my lot to have presided for a brief period over that important branch of the Lord's work known as the Northern States mission. In the providence of the Lord and as dictated through His servants, I have been released from that post of duty, after having enjoyed the privilege for about thirty-two months. During the major part of that time I have enjoyed greatly my labors. It has given me much satisfaction and pleasure to

know that I enjoyed the confidence of my brethren to the extent that they were willing to entrust me with that important post; and while I felt greatly my inability in many respects to fulfill the requirements of the position, yet I have tried to perform my labors to the best of my ability, and I trust with some degree of success. I have had the confidence and support of the Elders that were appointed to labor with me in that part of the Lord's vineyard, and I believe that through our united efforts some good has been accomplished. A great deal of literature has been distributed among the people who reside in the six States that go to make up the Northern States mission. During the past two years and a half we have distributed four hundred thousand tracts and over twenty thousand books. We have held over ten thousand meetings, and over four hundred thousand Gospel conversations, and striking a fair average of five members to each family visited, and twenty at each meeting held, we believe we have reached four millions of people in the Northern States mission during that time. Vast as this number is, it is but a small part of the entire population of those States. When we remember that the population of the city of Chicago alone is as great as the combined population of ten of our western States, we can perhaps realize the magnitude of the work that lies ahead of the small body of Elders who are laboring in that field at the present time. The people there, to a large extent, are not naturally religious. Their hearts, in a great measure, are set upon the things of this world. President Rich uttered a truth when he said that the people of the south were different in this respect. Many of the people of the north, particularly in the large cities, do not read the Bible to any great extent, and they relegate religion to the background. They seem to think it is something that pertains to women and children and to those who are not quite sound in their mental faculties. Consequently, we have to reason with them upon the

Gospel, and to show them the philosophy of it; and we do not have more people applying for baptism than what our Elders can comfortably take care of. We rejoice, however, to be able to report to our brothers and sisters that the work of the Lord is progressing in the Northern States, and that the baptisms are quite satisfactory. As I learn from Elder German E. Ellsworth, of Lehi, who has been appointed to succeed me in the presidency of that mission, some of the conferences held this fall have been unusually successful, one particularly, which was held in the State of Indiana, in a district which has been worked for some time by the Elders, and which promised to yield fruit. It was decided to hold a conference near the town of Robinson, Greene county, Ind. The conference convened in a grove, away from any populous center. Brother Ellsworth states that he did not see two houses together any one time, but the woods seemed to turn out the people in large numbers, in response to our invitation to attend the conference; and the interest aroused during the first few sessions of the conference was so great that they felt constrained to appoint a time for baptisms. The conference commenced on Saturday, and on the following Wednesday afternoon seven of the leading citizens of the neighborhood, four men and three women, presented themselves as candidates for baptism. This was followed later by two other baptisms, and the total added to the fold during that conference was 15. The brethren continued the meetings for 14 days, and it is stated that there are two or three other districts in that state where it is believed these results can be duplicated.

It might be of interest to the Latter-day Saints to know that the work has been opened up vigorously in Hancock county, State of Illinois—a county which suggests so many historic recollections, some pleasant and some otherwise, particularly to the older members of the Church. Two Elders, full of faith, hope and courage, and possessed of proper ability and reliance upon the Lord, were sent down to that coun-

ty some few months ago, without purse or scrip, and they were more than successful in reaching the hearts of the people and making friends. They were able to hold successful meetings in the city of Nauvoo, and in Carthage. Their headquarters, at the present time, are in the town of Carthage, and it is not improbable, if suitable arrangements can be made with the Presidency, that ere long the Gospel will be preached regularly on the Sabbath day in Carthage jail. This is a great reversal of conditions as they existed in the forties, and we feel that the Lord is working with the honest in heart in those States.

My brethren and sisters, I want to endorse the words spoken by Brother Rich in regard to meddling and interfering with business that properly belongs to the mission on the part of our brethren and sisters at home. No doubt this is done thoughtlessly in the great majority of cases; but we found in the Northern States that it was almost impossible to carry out the counsel which President F. M. Lyman gave to us as he was passing through there some time ago, that we should break up the notion in the minds of the Elders that a mission was simply for two years, by reason of the criticism and interference of those at home. We have endeavored to carry out that idea, and have released some brethren even before the two year period, because they were advanced in years and had family cares. On the other hand, we have tried to keep some younger men who were in a position to do us a great deal of good; and I want to say that an Elder who has served two years, if he can be retained in the field for another six months, can accomplish about as much good during those six months, if he will keep up steam, as he could during the previous two years. So we have tried to keep some of them two years and a half; but in a great majority of cases, either their parents, or the President of the Stake, or others interested, have sent for them to come home, sometimes we fear without good excuse. We believe that when an Elder is sent

out into the field he is under the direction of the mission president, who certainly should be entitled to the spirit of his office and calling. If he does not enjoy the inspiration of the Lord to direct him in his labors, he is not a suitable person to be retained in that position, and I do not believe the Lord will long retain him there. I merely mention this fact because I sometimes think parents do not view the matter in a correct light. It seems to me that every father and mother ought to feel that it is an honor conferred upon their son if he be retained beyond the usual period. It should be an evidence to them that he is appreciated and that he is of value to the work.

Through material assistance received from the Presidency of the Church, there has recently been acquired a magnificent church and parsonage in the city of Chicago, which will serve not only as a meeting place for the Saints of that city, but also as headquarters for the Northern States mission. It is almost centrally located and accessible from all parts of the city. The auditorium of the building will seat at least five hundred people, and is provided with splendid seats of walnut, and a fine pipe organ. The lower part of the building is divided into a chapel room, capable of seating some three hundred people. There is also several Sunday School rooms, a parson's study, a dining room and a kitchen. We feel that this is a very valuable acquisition to the mission, and will serve to further the work greatly in that important metropolis. While our meeting place in the past has been quite comfortable, it has not altogether created a favorable impression upon our friends, and I rejoice to learn that the attendance has already been greatly augmented through their being privileged to meet under more favorable conditions.

I am sure that President Ellsworth and the Elders laboring in Chicago will be glad to welcome the brethren and sisters from Utah who visit that city for business or other purposes. Some

of them make it a point to call on the Elders as they pass through. Others, however, come and go without showing themselves. There are many who are in the habit of going there with carloads of cattle and sheep, many of whom are actively interested in the Lord's work, but they do not always bless the Saints with their presence, and I am sure the Elders would be glad to extend an invitation to them to come and listen to them, and thereby advance the interest of the Lord's work. Sometimes we have had the privilege of preaching to visiting brethren on street corners, but we could not get them into the hall. I remember last summer I was preaching on the streets, and there was a group of men came along, and I was quite surprised to see some of them remove their hats when the opening prayer was offered, but I learned at the close of the meeting that it was a group of our brethren who had come down with cattle, and who were on their way to the theater, and they were attracted by the singing. Some of them afterwards remarked that it was the first time in their lives that they had ever heard the principles of the Gospel preached in such plainness. I would like our visitors not only to come to the street meetings, but to the indoor services as well.

It has been claimed by some misguided women, particularly one in addressing a convention at Denver a few days ago, that many of the young Latter-day Saints were becoming ashamed of the religion of their fathers. I do know that the young men who are preaching the Gospel in the Northern States, are young men of courage and conviction, they are fearless and hesitate not to go out upon the crowded thoroughfares, though it may be necessary at times to go along and sing their own songs, hold their own services, and they look fearlessly into the faces of hundreds of people and declare unto them the pure principles of the Gospel of Jesus Christ. What is there in the Gospel of Jesus Christ,

the religion of our fathers, to be ashamed of? Surely we need not be ashamed that God has been so kind as to bear testimony to our souls that He indeed does live, that Jesus Christ lives, and that He has again spoken from the heavens, and recommitted the keys of authority and power, by which men were authorized to organize His Church upon the earth, in all its fullness, in the day and time in which we live. There is nothing in this to be ashamed of. There is nothing in the history of our people to be ashamed of. There is nothing to be ashamed of in the material progress we have made, by which this despised religion has taken the people from a state of dependence, if not poverty, in the nations of the earth, and placed them in a position of independence, and made them land owners and householders. I want to testify to you that none of the young men out in the Northern States mission are getting ashamed of their religion, and I have failed to find any at home. If there are any such, I fear that the Lord is as much ashamed of them as they are of Him and His work.

I bear my testimony to the divinity of this work. I do know it is God's eternal truth restored to the earth. I do know that He raised up His servant, the Prophet Joseph Smith, and gave him authority to organize His Church upon the earth. He fulfilled all that was required of him, he laid the foundations of this work, and he laid them deep, and he laid them well. After him came others who were specially qualified for the peculiar work and the peculiar conditions that they were required to meet in their time. And I do testify that we have a Prophet of the Lord standing at the head of this work at the present time. I pray that the blessings of the Lord may be with us, that His spirit may fill our hearts, and that our first consideration and desire may always be to labor for the advancement of His work upon the earth. I ask it in the name of Jesus. Amen.

ELDER JOSEPH A. McRAE.

(President of Colorado Mission.)

My brethren and sisters, I rejoice with you this morning in the opportunity of meeting in this conference. I have enjoyed exceedingly the meetings we have had during the past few days and the remarks that have been made, and I trust that the few moments I shall occupy this morning I may be endowed with the Spirit of our Father in heaven, that I may speak unto you that which will be of mutual benefit to you and myself. I realize that without the Spirit of the Lord we are not able to accomplish anything pertaining to His great work. I have listened with pleasure to the reports made by our brethren of the missions which they preside over. I suppose that the work in our part of the country is similar in many respects to that which you have heard. We are endeavoring to preach the Gospel unto the people; but if we are to be measured and judged by the number of converts, or the baptisms which are performed in the Colorado mission, it seems to me that our work will appear to have been in vain. But we have a great many friends. Many of the people in Colorado are friendly to the work that we are engaged in. They come to us with expressions of friendship, and they give unto us their aid and assistance in every way they possibly can. About the only opposition we receive in Colorado is from people who have come from some other part of the country. Brother Woodruff referred to remarks that were made in Denver a few days ago by some good sister. Similar remarks were made by people from other parts of the country, and not by any who live in the state of Colorado. It was the national convention of the Female society of the Methodist church. I went to the president of that society, and asked the privilege of presenting "Mormonism" before the convention from a "Mormon" standpoint, but they told me the program was full, and it would be impossible to give me any time. I felt in this matter like one of

the brethren said President Woodruff felt in relation to the St. George Temple. When it was proposed to close that Temple, President Woodruff said it should remain open so that the people might have an opportunity to do their work, and if they did not do the work, then the responsibility would be upon them. I felt that we should give these people an opportunity to hear the Gospel; then if they refused to hear our testimony, the sin be upon their heads.

I notice that this convention resolved to stamp out "Mormonism" entirely; and I thought while listening to the remarks of President Smith, and the report which he made of the organization of the Church, what part of this great organization are they going to begin on with their stamping-out process? And if they should stamp out one part of it, what about the other parts? How futile are the efforts of those who are endeavoring to tear down "Mormonism!" Prominent men of Colorado and the other States in our mission are coming to us voluntarily and assuring us that they are our friends, and they tell us that we are the only religious people in the world who are advancing. I can readily believe this when I look over this great sea of faces. I can realize the advancement this Church has made in the few years since it was organized. A few days ago I called on my grandmother, who is now 86 years of age, and who was baptized into the Church in the year 1833, and I asked her if she felt sorry for having been baptized. She said: "No, my son, I have not seen one hour of sorrow for it." Although she has passed through many trials and seen much sorrow in the early history of this Church, being separated from her family and driven from one part of the country to another, destitute of food and clothing on many occasions, yet never a day had she felt to regret having joined this Church. She said: "I know the Gospel to be the power of God and salvation, not because man has told it to me, but through the Spirit of my Father in heaven." I feel this testimony myself. I know that we are engaged in the work of the Lord, and

I realize that the efforts we are putting forth are yielding fruit. We are reaping the harvest, not in baptisms perchance, but in the good opinion of the thinking men of the world.

I believe that the great evil of the age is the tendency toward infidelity. The people of the world are becoming impregnated with that spirit to such an extent that I fear it may contaminate some of those who have taken upon themselves to serve the Lord and to keep His commandments. I hope it will not; but in laboring among the people I see so much infidelity that I ask myself, how is it possible to keep this spirit from spreading among the Latter-day Saints? Where we are laboring, many people are becoming disgusted even with the teaching of the Bible. They say that the Bible would do for the people who lived ages ago, and didn't know any better, but we have gone past those things now. It makes me wonder whether or not this spirit is getting among the Latter-day Saints, but I do pray it will not.

We are striving in our mission to have the Elders who go there become thoroughly acquainted with the principles of the Gospel. We are trying to keep them at work, realizing that so long as they are working and striving every day to preach the Gospel and to bear their testimony, the Lord will be with them, and will strengthen the testimony which they already have. I believe we have as good a lot of Elders and sister missionaries in our mission field as can be found in any part of the world. They are working zealously and earnestly for the advancement of truth, and you do not need to have one moment of worry regarding their condition. You need not trouble as to whether they are sick, or whether they will be sent home before their time, or whether they will be kept longer than their time. We have determined to keep an Elder in the mission field as long as the Spirit of the Lord directs. We have Elders now who have been there from thirty to thirty-three months, and they may be there thirty-six or forty months, before they return home. We do not want them to come

home, for we feel that they are accomplishing a great amount of good. In some instances, while they may not be accomplishing much good for others, they are doing a great amount of good to themselves. While they may not be baptizing many, they are becoming thoroughly imbued with the spirit of the Gospel and receiving the testimony of Jesus Christ for themselves, and when they return to their homes they will be in a position to do you and the great work in which they are engaged more good than if they were to return at an earlier period. The Elders should remain in the mission field until those who preside over them feel that they should return. This is the policy we have been endeavoring to carry out. We have tried to show the Elders that their mission is not for any stated period of time, but they are to remain until they receive their release, and they will receive their release just as soon as the Spirit of the Lord indicates that it should be given.

We who are laboring in the Colorado mission, love the word of the Lord, and we love to bear our testimony. The Elders have borne testimony upon many of the street corners of the cities and towns of the Colorado mission. In the little towns and hamlets they have gone into the streets on Saturday afternoon, when the people have gathered to do their shopping, and they have found there congregations of four and five hundred people who have stood and listened to them while they preached the Gospel. It was rather a new thing to some of the Elders to hold meetings on the streets in the afternoon, but we have found it has done a great deal of good and has opened a great many doors to the Elders. And while the people in this mission were hospitable before, and took the Elders in and gave unto them everything necessary to their comfort, we feel that these street meetings have resulted in much good, in allaying prejudice, and in various other ways. May the Lord bless us and help us to be faithful and to do His will continually, is my prayer in the name of Jesus. Amen.

Sister Eva Ward of Provo sang a solo entitled, "The Redemption."

ELDER REED SMOOT.

A good word to the Young—Importance of enlarging home industries.

It gives me great pleasure, my dear brethren and sisters, to have the privilege of speaking a few minutes to this vast congregation of Latter-day Saints. I am proud indeed to hear the reports that have been given and the testimonies that have been borne this morning by three presidents of missions, and to partake of the Spirit of this conference. I know they are interested in your sons, and in the great missionary work of the Church. I feel to say, thank God for them and their labors.

Our enemies would very much appreciate the claim, if it were true, that many of our young people are ashamed of the Gospel of Jesus Christ. But in my travels among our people, and in coming in contact with the young people in our meetings, I can testify to you that instead of being ashamed of the great work, they are proud of the fact that they are members of the Church of Jesus Christ of Latter-day Saints. They are proud of their fathers and of their mothers. I am not ashamed of the Gospel of the Lord Jesus Christ, for I do know that it is the power of God unto salvation; and I hope I may never live long enough to be ashamed of the Gospel, or of the devotion that my father and my mother gave to this great work. I only hope that I shall have that same fidelity, that same love, and that same confidence in the work of God that they had; that I shall, at all times, have sufficient of the Spirit of God to enable me, if it became necessary, to give all on earth for its advancement, as I know that the father and mother who gave me life would have done any minute after they were baptized into this church.

There are many things that the Apostles of the Church speak of at the different quarterly conferences pertain-

ing to the welfare of the people and properly so. As I visit the different sections of our State, and see prosperity on all hands, I thank our heavenly Father that the people are so well provided with comfortable homes, happy surroundings, and loving children, and while I know that there is very little suffering among the Saints of God, yet, as I travel from one end of the state to the other and mingle with the people, I can plainly see in different localities that there are many natural advantages that are not made the best use of by our people. At the earnest request of the presidency of the St. George stake of Zion, I took a trip recently through that stake for the purpose of seeing if the conditions were favorable for the re-establishment of an industry by which a part of the woolen goods used by the southern people could be manufactured at Washington, Utah. This state had for its emblem the beehive, which means industry, frugality gathering for future need. Would that we all might incorporate its meaning into our lives. In years past that great apostle of home manufacture, President Brigham Young, taught very strongly from one end of the land to the other, the duty and principle of making what we wear and raising what we eat. You can go into many of our communities and you will find the result of his teachings in different kinds of factories and mills, but I am sorry to say that almost every woolen mill in the state is closed today, with the machinery not only lying idle, but going to rack and ruin. Then again we can go into the different counties of Utah and see hundreds of car loads of fruit rotting and going to waste.

It seems to me, for want of proper care and lack of means to preserve the same, we are neglecting one of the great cardinal principles of prosperity, that has been taught to us by President Young and all of his successors, that of loyalty to home manufactured goods. The trouble is we have forgotten the great principle of co-operation by which the mill and factory in our early his-

tory were established. And why is this? I rather think that one of the causes is loss of confidence in one another's ability to make money in manufacturing institutions. Perhaps one reason is because there have been a few failures and a loss of means in some of these undertakings. But I believe that if the people today would be as loyal to the great principle of home manufacture as they were when these institutions were established, not only those which we have in our midst would be running, but many others would be started. If the men associated with the institutions that have been established in the past in different parts of Utah, would only get together, and if the men of means would join with them and furnish enough money to resuscitate these industries, and all work upon the principle of sustaining home institutions, I am satisfied, that we would grow in our material interests much faster than we have in the past.

I also find in traveling around, that there is a lack of interest among the people in providing work for their children, and many of them are idle. I have noticed, too, that many of our young people are becoming professional idlers. If there is any one thing that will bring trouble to the children of the Latter-day Saints more than another it is to raise them up in idleness; for an idle brain is the devil's workshop. I tell you, my brethren and sisters, we ought to provide some means of employment for our young people, and teach them in their youth to be industrious and avoid the crime of idleness. The proper time to correct this evil is now. Upon the great face of the world's time piece is only written one word, and that is NOW. I hope and trust that where we see the great blessings which our Heavenly Father showers upon the people going to waste upon this hand and upon the other, we will be interested enough to get together, and men who have been blessed of God with means, utilize their means in starting some kind of industry that will employ our young people. I know that if we will do this and the people be loyal

in their support, numerous industries can be established and made a success. It is almost a shame to think of the number of factories that have been started in Utah in the shape of woolen mills and only one running—a mill at Provo, running night and day, and ninety per cent of all its products going to eastern markets! It did not use to be that way, and it should not be now. Many of our people are restless, and some of the younger men, and some of the older ones, too, are moving away in search of new homes, claiming lack of opportunity to make a living. I tell you that there are just as good advantages and as many of them right within the borders of our own state, if they are only utilized, as you will find most anywhere in this country. Do not get discouraged, and do not leave your homes, but make use of the advantages around you. I have seen lately many who have sold their homes to go to different localities, and they have spent most of the money in trying to get located, and now they are coming back to where they went from, not as well off as when they went, and without any home, and most of the means gone.

I have in mind now many industries that could be started in different parts of the State, and should be by men who have the interest of the people at heart. I ask the leading men of our communities to take an interest in this particular direction, and see if they cannot find something to do for all our boys, and for the idle men, if there are any. I suggested the other day to the Commercial Club of Provo that it would be a very good thing for them to appoint a committee to visit every locality in Utah, and even beyond the borders of our own State, and see what was being done in other localities by way of manufacturing industries, and returning study the natural resources of our city, and see if they could not be converted into something that we must have and for which we are now sending our means out of the State. I believe it would be a good thing, whenever men travel from one place to another, to

learn of the successful manufacturing establishments, and perhaps they might find something that would be of advantage to the people where they are located. If these things are looked after, I believe greater prosperity will be brought to the people than they have enjoyed in the past.

My brethren and sisters, I ask God's blessings upon us as a people, and upon all that we undertake to do in righteousness, that we may be successful. That His blessings may ever attend us, is my prayer in the name of Jesus. Amen.

The choir sang the anthem, "Arouse, O ye Mortals."

Benediction was pronounced by Elder Joseph W. McMurrin of the seven presidents of Seventies.

OVERFLOW MEETING.

At the overflow meeting in the Assembly Hall Sunday afternoon, the audience filled every available seat. Apostle Rudger Clawson called the meeting to order promptly at 2 o'clock, after which the Temple choir and audience sang, "Now let us rejoice in the day of Salvation." Prayer was offered by President James E. Steele of Bingham stake; followed by the Temple choir singing the Harvest Anthem, "Ye shall dwell in the land."

ELDER NEPHI PRATT,

(President of Northwestern States Mission.)

My brethren and sisters, I am very grateful to be accounted worthy to occupy this position in this great assemblage this afternoon. I rise before you, as other Elders do, with much fear and trembling; but I am grateful to the Lord, nevertheless, that I am accounted worthy to be a member in the Church of Jesus Christ of Latter-day Saints. My spirit will, throughout the endless ages of eternity, continue thankful for the conditions which have surrounded me in mortal life. I thought this morning, while listening to certain remarks of our brethren in this conference, that if I could see my own father and mother again, with the understanding that I have now, I could almost bow down and worship them. I am thankful that my father was a seeker after truth, that he hungered af-

ter righteousness, and that he lived in a generation when the Lord had again established His work on the earth with authority and with power. In the souls of my mother and my father were implanted desires that finally led them to receive the Gospel of the Son of God, in its purity. I have sought for many years to correct the frailties of my life, that I might be accounted worthy in the hereafter, when I have laid by mortality, and gone into the spirit world, to associate with the Prophet Joseph Smith, with my father and other Prophets, Priests and kings that have been raised up from this people and saved in the celestial kingdom of our God. Gold and silver, houses and lands, and all that beautifies and enriches the earth, and gladdens the heart, all that we call wealth in the earth, we ought to consider as dross compared to the excellency of the knowledge and spirit of this work. When the Spirit of the Lord comes upon a man, and he is performing the duties that the Lord has called him to do, he receives the revelations of Jesus Christ, when he goes to the Lord and seeks to know how to fulfill the duties of his high and holy calling. The still small voice will come to a man or to a woman, in the positions they occupy in the family or in the Priesthood. No person can stand between woman, child, or man and their God in this Church. We are dependent upon the words of no individual, nor the testimony of any person in the world. No man's ability is so great, and never has been, no matter what may be said about the greatness of our leaders, that could ever accomplish what has been done in this generation. No man could have established this work, much less an uninformed boy. This work was established by the Lord.

In the mission where I am called to labor the Elders are hunting diligently for good souls that will listen to their testimony. These Elders almost cry with joy when they get a few investigators that accord them the privilege of stating the mission God has sent them to perform. We realize the value

of the souls of men and women. When we find the door of a house opened to us, and the hearts of the people softened sufficiently that they give us food and shelter, we begin then to pray for that household. We beseech the Lord, in the name of Jesus that has called us into the work of God, to bless that man and his house, and to bless his wife and children, that they may have the testimony that this is the work of God come unto them from God the Eternal Father. Our Elders visit them as often as it is wise to do so. They continue to pray for them and speak upon the principles of truth and righteousness as frequently as the spirit that is in the Elders tells them will be proper to do in that house, earnestly desiring to save souls.

I have thought in my cogitations in the missionary field, many a time, how careless I have been, in the years that are passed, about the soul, of my neighbor, here in Zion. How much did I seek as a teacher in the church, sent around the block, to teach the people, cultivate the garden of the Lord, and save the souls of my brethren? The missionary work I am doing abroad has shown me that my soul was not sufficiently in the work when I was at home. The cares of my family, financial affairs and other things constrained me, so that when I went out among the people I wanted to hurry from family to family, but now the souls of men are precious to me. It seems to me I never will again on the earth be indifferent to the soul of any man, because all are the children of God.

The Elders in my mission are about 40 in number, all faithful and true, some of them of fine ability. Some of you will wonder at your sons when they return from that mission. If they seem improved to you, if they come back converted to the Gospel, you may know that they had to resist the powers of evil, and overcome the world. They now appreciate privileges that they had never appreciated when they were at home. O

you young people in the Church of God, you that are in theological classes in Sunday schools, who study the Gospel, that is contained in the Book of Mormon and the Bible, because you have been exhorted to do so, but sit like dummies upon your seats when asked to answer questions, how shall you face the people of the world when you are sent on missions? If you won't get up where there is a small class all in sympathy with you, because your heart beats and fails you at the time, what shall you do when you go out on the street corner and face a congregation of from one dozen to five hundred, all of whom hope to see you fail, and would not give you God-speed if they could help it? Now, if it almost breaks your heart to practice a little in the Sunday schools and Mutual Improvement associations, if it blanches your cheeks and sets your heart fluttering till you almost faint, that is the place to begin, so that when you go out into the world you won't be humiliated because you did not improve the opportunities that were offered to you at home.

It is not all pleasantness in the missionary field. Doors are slammed in our faces by the wicked and indifferent. If they see a long tail coat at the door, they say to their servants, "Shut the door as quick as you can without being impolite." It would surprise you to hear the first discourses of your boys; they fail because they would not do the things that were required of them at home. But they go to the Lord after failure, and cry unto Him, and say, "Father, I know that I was remiss, I know that I didn't do the things I should have done at home, I see now what I have lost; I am no credit to the Church that thou hast established in the earth, but bear with me, my Father, and have mercy upon me." The young Elder then goes out, and the Lord having mercy upon him, he begins to speak, the power of God falls upon him, and he is lifted above himself. Sometimes, when a few blessings of this kind fall upon the young man, his head

swells, and he says to himself, Now I can do it, I will preach on the corner, on such and such a principle. He goes there, and, in order that the Lord may teach him that he is nothing, but that the Lord is all in all, the Spirit is withheld from him, and he experiences another failure. He learns then how powerless he is, and says, "I am nothing, but the Lord God is all in all," and confesses his weakness. By and by, when he comes home, you say that it is as though a miracle had been performed upon him. Well, you did not see his struggles, you did not see what made him the man that he is. It was the humiliation that he got in the field, and the efforts that he made. If he sticks to the faith, and don't go back to his old-time habits, I will tell you what he will be in the future: He will be a man that will never again think "I am everything." He will be always ready to say, It is God that accomplishes these things; it was the Lord that did this, and the Lord that did the other; and he will never ascribe the success of this work to the hand of any man.

God bless the people; bless the fruits of this conference; comfort the servants of God; and may the work of the Lord roll forth in majesty and power greater than it ever has since the beginning. I ask in the name of Jesus Christ. Amen.

GERMAN E. ELLSWORTH.

(Acting President Northern States Mission.)

My brethren and sisters, I desire that you should offer in my behalf a solemn prayer, that the man-fearing spirit that sometimes comes upon the Elders, when appearing before the Saints, may be taken from me a short time, while I report the condition of the mission known as the Northern States. This man-fearing spirit does not bother the Elders as much before an audience in the world as it does before an audience of Latter-day Saints. Here we are conscious that the majority of the audience, if not all, understand the principles of the Gospel as well as we; but when appearing before the world, we

know that we have something new to tell, we know that we have been sent with the message of life and salvation to declare unto them, and God has blessed us and sent us forth, and we feel if we are humble that we can tell the people something. If the Latter-day Saints were not possessed of the Spirit of the Lord, if they did not come seeking the truth of the Gospel of Jesus Christ, they would go from the meetings dissatisfied with that which had been spoken in their hearing. The Latter-day Saints, when they come together, and listen to the principle of faith, or repentance, or baptism, or the Holy Ghost, or any one of the simple principles of the Gospel declared by the Elders, if in possession of the Spirit of God, that spirit manifests unto them that which is satisfying to the soul. I have heard testimonies concerning revelations of God given unto different people in the audience while some humble Elder was speaking concerning the restoration of the Gospel of Jesus Christ. And that one thing gives me hope in attending meetings, no matter who the speaker is, if my heart is right, God will bless me according to my desires, and I go away built up in faith and strengthened in the testimony of Jesus. I feel in listening to sermons that have been delivered in this conference and the reports of the different missions, that we have heard no new nor startling doctrines, but because of the Spirit that has been with us, many thousands of hearts, I know, will go from this conference feeling that it is good to have assembled together as a body of Latter-day Saints. It is good to have had the privilege of listening to the servants of the Lord, and opening our hearts and minds to the revelations that God bestows upon the earnest seeker. I rejoice to have the privilege, after 16 months, of again assembling with the Saints, and under the influence of the Spirit of the Lord, feast upon the good things of our Father's kingdom.

Two years ago, nearly, when I was called to go upon a mission, friends reminded me that I had only been

home a short time, and that there were other men who were financially better qualified to go than I was. I stated, when Apostle Cowley asked me if I would go upon a mission, that I had been home only a little over four years. He told me he didn't care if I had been home only four weeks, "it is the will of the Lord that you go upon a mission." I was unknowingly trying to prevent the fulfilment of a prophecy that was made that I would go upon a mission again within five years from the time I returned from my first mission. Now I am thankful to my Father in heaven I decided that I would go. The way was opened up whereby I have had the glorious privilege of being again associated with the missionaries of the Church of Jesus Christ of Latter-day Saints. They are a grand and noble body of men laboring in the Northern states.

We have in that mission at the present time a few less than 100 Elders, and if those who have been there two years, or near that time, were released we should have less than 75. The mission is so good that we are at least 50 or 75 short of the number that we could use conveniently. When we landed in the mission, I found President Asahel H. Woodruff was devoted to labor, labor, labor. Once while taking lessons in penmanship, my teacher told me he would give me three rules that would make me a good penman if I followed them. Those three rules were: Practice intelligent practice, and intelligent earnest practice. The life of our president, who has been in the Northern States mission for the last two years and a half, has been one of labor, earnest labor, earnest intelligent, diligent labor. He has sought, night and day, to instil that into the hearts of every one of the Elders there, for he realized, and often said to them, that if they would labor earnestly and diligently for the Lord their hearts would be opened and their minds quickened with the revelations of our Father, and they would be able to speak unto the people. When he has taught the young Elder to labor, and to love the souls of

men, they have begun to develop and seek diligently to find somebody to preach the Gospel to. This summer, many of our young men have not been satisfied to go upon the streets in company with three or four others, but were ready to avail themselves of every opportunity to preach the Gospel on street corners by themselves; and being alone, in humility have gone before the people and preached night after night. We have several that I could mention in particular who have, this summer, gone as often as 25 times alone upon the streets of Chicago, and proclaimed the Gospel. Last year, with the exception of three or four instances, we had no success upon the streets in the city of Chicago. Thousands of the people received our tracts, and went on without stopping to hear us. This year, we selected three corners, and appointed two Elders for each to hold meeting there every night that weather permitted. I am pleased to report that, at two of the corners selected, we have a standing congregation of from 40 to 100 people every night, when the weather is favorable. If we fail to come, the people are disappointed. Now the weather is beginning to get cold, we have as many as 25 people who attend our hall meetings, as a result of meetings held on one corner selected early in the spring.

I rejoice in the work of the Lord, and I rejoice in the testimonies that He has given to the Elders in the Northern states. Most of us are young, and we desire to do the will of the Lord, for we have no other purpose in view while abiding in those cold and barren states, where there are but few of the honest in heart, considering the many millions of people.

I desire to tell one circumstance, my brethren and sisters, that shows there is still faith in the earth. We were favored with a visit, about three weeks ago from Apostle George A. Smith and President Asahel H. Woodruff, and, on the Sabbath day they were there a little girl, who had heard of the power of God that was in the Church, but had never seen an Elder, asked her mother if she could come to meet-

ing and be blessed by the Elders, believing that she would be healed. The little girl was 11 years of age, and when she was only about 4 years of age, her father, who was a drunkard, came home and threw her across the room. The result was that one leg was disabled, and for six years she had worn a steel frame around her body, never taking it off, and it had formed hard sores upon her. She came to the meeting and was administered unto according to her request. During the night she heard a voice telling her to take off that frame, and she did so. She then went to her mother's room and said that the Lord had healed her. One of her legs has increased two or three inches in length; it is still a little shorter than the other now, but God healed her through the power of faith. We could tell you many other things the Lord has done for the honest in heart. He has blessed the Elders with the spirit of humility. He has blessed them also with a testimony of the Gospel, and with a love for the souls of their fellow men.

There is a sect in the Northern States known as the Dowieites, and they are teaching faith in God, and repentance, very vigorously; they are also teaching baptism for the remission of sins. They are practising "the word of wisdom;" and in their city of 10,000 people there is not a place where you can buy liquor, nor tobacco, nor a piece of swine flesh. A number of these people, within the last month or two, have testified in our meetings, and applied for baptism, who were brought to believe on the Lord Jesus Christ through Dowie's preaching. If they have been brought to believe on the name of Jesus Christ through this man, he has done that much good. I believe it is a glorious thing to be born in a Christian country, and be taught to believe in the name of Jesus Christ, no matter what denomination one may belong to, it is that much in favor of leading us to the true church of Christ. We are watching that people, and think it probable that in the course of a few years the honest in heart among them will accept the Gospel of the Lord Jesus.

I pray that God will bless us all, that we may open our hearts and desire to know the will of God; that we may gain from the many good things said here that which shall comfort our souls, that we may go away built up in faith, and with love toward our fellow men throughout all the earth. We ought to teach our young men, all of them, to open their hearts, for the young man who cannot pray to his Father in heaven in earnest will never convert a soul in the world. He must love the souls of men, he must open his heart in prayer, in song, and in earnest speech before he can impress the people that he believes what he is saying.

May God help us all to be true to the covenants we have made to uphold and sustain the laws of God upon the earth, is my prayer, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS.

I have rejoiced exceedingly, my brethren and sisters, in the meetings of this conference, and in the testimonies that have been borne as to the divinity of the work in which we are engaged. I might say that I have been specially pleased with the reports that have come from the mission fields. It has brought to us the missionary spirit that we all admire so much in our young men when they return to our midst. I also rejoice in the Gospel itself, the principles which have been revealed by our Father in heaven for the salvation of His children; and I feel a deep interest in spreading abroad among the nations of the earth a knowledge of the Gospel that our Father has restored to the earth in the day and age in which we live.

In the remarks of Brother Asahel Woodruff, in the tabernacle, this morning, he stated that the people, or a great many of them, had ceased to regard the Bible as any particular authority, and in presenting the Gospel it was necessary to show them its philosophy. They are no longer content to accept of a faith because it harmonizes with the revealed word of God, it must

be presented to them in a form that will appeal to their reason. In other words, they must have religion presented to them scientifically before they will accept it.

My brethren and sisters, the Gospel of Jesus Christ is a scientific religion; it is based upon eternal principles of truth, and truth is science. I thought while he was speaking this morning, how natural it is that men and women should be saved through the operations of that only true Gospel, which our Father has revealed; and how natural are the principles that have been revealed to us, and how they appeal to the reason of intelligent men and women. There are many scientific truths stated in the Bible, but none of them any more scientific than this, that "This is Eternal Life to know Thee, the true and living God and Jesus Christ whom Thou hast sent." It requires only a little reflection to come to the conclusion that it is so in very deed. Every man and woman must recognize the fact that we are surrounded by influences that are abroad in the world. There is one power and influence that is endeavoring to elevate and exalt mankind; it is the Spirit of God that issues forth from His presence, and is bestowed upon all those who diligently seek Him. If we lend a willing ear to the whisperings of the still small voice it will lead us to works of righteousness.

There is also another influence that is abroad in the land, and everywhere felt among the children of men, that is leading downward, and if we harken to that voice it will lead us to destruction. Have you never felt the power of these influences working upon you? Does it need to be proven to you as individuals that these influences are abroad in the world? Have they not come under your own observation? Every man and woman should say, Yes, I have felt them for myself. On the one hand we listen to the Spirit of God; we hearken to His voice, and it leads us to the doing of those things that are in harmony with the will of the Father; it causes our hearts to be filled

with joy, it teaches us to love our neighbor, to be honest, to be truthful, to live a godly life and to keep ourselves unspotted from the sins of the world. On the other hand, if we listen to the evil power (which is just as much a reality as the existence of that good power and influence), if we hearken to that, it will lead us to the doing of those things that are evil, it will teach us to cheat our neighbor, to lie and steal, and will lead us down into the depths of misery; it will lead us into a life of debauchery crime and sin. The reason we find men both good and bad is because these influences are abroad in the world.

There is another scientific statement recorded in the Scripture, which says: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." The spirit that belongs to us, that gives animation to our bodies, is subject to these influences, and the Spirit of God will give unto us understanding; it will give unto us knowledge; it will bring us unto God. It is also true that the evil spirit will darken our minds, and rob us of the understanding we ought to have. These are realities, my brethren and sisters. We are in the midst of them, for these powers and these influences are operating upon the minds of the children of men. Blessed is he whose soul yearns to be guided and directed by the Spirit of God. Happy is he if he lends a willing ear to the good influence that is trying to purify and save his soul. But unfortunate and unhappy is he who yields to the power and influence of the adversary.

When Paul was preaching this Gospel of the kingdom in Athens, he found the people in ignorance. They had been worshipping false gods. They had been offering their devotions to Minerva, the goddess of wisdom, and to Neptune, the god of the sea, to Mars, the god of war, and many other false deities whom they were worshipping. But among that people were some who began to yearn after the true and living God. They knew that there was an-

other power. Their own observation had convinced them of that, so they undertook to erect an altar in His honor, and upon that altar they inscribed the words, "To the unknown God." Paul took that inscription for his theme and text, and he said, "Him whom ye ignorantly worship, him declare I unto you." Later on he admonished them that they should "Seek the Lord if haply they might feel after Him and find him, though he be not far distant from every one of us, for in him we live and move and have our being." He proclaimed the existence of the Spirit of God that issued forth from the presence of the Father, and is everywhere to be found. I know that the passage I quoted in the first place is pretty thoroughly understood by the Latter-day Saints, that this is eternal life, this is salvation, that we may learn to know the Lord. Then it ought to be in a plan of salvation that is scientific in its nature, that men and women may be brought to the knowledge of God, because that is eternal life. The way to obtain that knowledge, then, is to get the Spirit of God, because no man knoweth the things of God but by the Spirit of God that is in him. Any plan which has for its purpose the bringing of men and women to that knowledge must indeed be founded upon scientific principles. The Gospel of Jesus Christ is peculiarly adapted to the acquisition of that knowledge. Its foundation is laid upon a knowledge of that theme, upon an understanding of that principle. When you see a man or a woman hearken to the still small voice, endeavoring to do right and to learn and lean upon the influence that is uplifting, and which is everywhere inducing men and women to be better, their hearts go out to that power and influence. And what is it? It is faith in God, the true and living God. Our hearts go out to Him. It is a natural principle that causes us to lean to the good influence, to lend a willing ear and to seek after Him, whom to know is life eternal. Not satisfied with the false gods that are in this world, our hearts yearned

for the true and living God. That is faith; a natural principle.

In order that we may come to a knowledge of God, that the Lord may be pleased to draw nigh unto us, and that we may be qualified to receive an additional outpouring of that Holy Spirit, what are we to do? We must set ourselves in order, forsake our evil ways, and put ourselves in harmony with the Good Spirit that is leading us upward. That is repentance, another natural law, without which we cannot come to a full knowledge of God.

What else do we yearn for? Forgiveness of sin, that we might stand clean before the throne of God, and be qualified to receive additional light which comes from the Spirit of God. 'Baptism is natural, too. I thank God that He established this ordinance, and put this law in His Church, that we may be washed free from sin, and be prepared to receive His Holy Spirit.

What else is there in this Gospel that is natural and scientific? Why, the obtaining of this Spirit; and God has instituted an ordinance that it might be conferred upon us by His divine authority, the ordinance of laying on of hands, that we might receive the Spirit of God. These are some of the principles that constitute truly scientific religion.

Some say, "I am not going to exercise faith; I want to have things proven to me first." You have got to manifest faith in God, or you will give evidence of being on the side of Satan, just as sure as you live. You have got to lend your ear to the Spirit of God, or you will hearken to the spirit of the adversary, who is trying to drag you down. These are the influences that are abroad in the world. They are realities, and you know it, every one of you. You cannot ignore the power of God. The Spirit of God is striving among the children of men, to lift them up and bless those that will hearken. And the spirit of evil is trying to drag you down, striving with you and seeking your destruction, just as sure as you are living here today. Satan has a very evil power, a very evil influence, a very evil name, and his name is adapted to his character. Did you ever

stop to analyze it? Let me just point out a few things to you about this evil spirit that is abroad in the world, that I may emphasise the character of the being who is trying to destroy your souls. We call him the devil. Just imagine his name as being written upon the wall here. It is bad in all its parts: Strike off the d, and it is evil, and that is bad; strike off the e and it is vile; strike off the v and it is ill (ill), and that is bad, too; then strike off the i, and give it a little English accent, and it is hell! And that is just where he will take you, if you listen to his voice. Let us then seek the Spirit of God, and believe in this natural religion which God has revealed for the salvation of the children of men. Amen.

J. GOLDEN KIMBALL.

I feel a good deal, at this time, as the chaplain did in one of the Utah Legislative assemblies when my father put him on oath. Father was a little acquainted with him. They had crossed the plains together, and father knew what a long and tedious prayer he usually offered, so father said, "Will you pray briefly and to the point." Well now, I feel that I will have to talk briefly and to the point. I trust that, through the inspiration of the Holy Spirit, I may make myself clear, for sometimes on these occasions we go down on record, that is, what we say is placed in print. Now I am not fearful to open my mouth, and endeavor to use the time profitably which the Lord has given me. I have lived in this Church long enough to know something about it, and I don't have to go to strangers to ask them anything about this work, and I don't propose to accept their statements, unless they are harmonious with my views.

I was born in this Church, and I thank God for it. It comprises everything that is good, everything that is pure, everything that is elevating, notwithstanding all that is said against it.

I can tell my history in a few minutes; if I stood before the bar of God tomorrow, and the Lord asked me what

I had been doing, I could tell him in a very few words. For 15 years of my life, I was disciplined and instructed by my father, which has been an anchor to my soul. The things I was taught in my childhood (father died when I was 15 years old.) have been the savor of life to my soul; and the Holy Ghost has brought it to my remembrance. For 12 years of my life, after his death, I was as free as the birds that fly in the air; there was no restraint further than the counsel from my mother. I took no active part in the Church. I was just as free as non-members of the Church feel that they are free. That is a part of my history I am not making much noise about; I am trying to forget some things that I did. However, I don't want you to be impressed with the idea that I committed anything criminal, anything that would deprive me of the Spirit of God. But I am sorry, O how sorry, that there was no restraint nor responsibility placed upon me, that I was not actively engaged in Church work during those 12 years. But after that, for 24 years past I have been more or less actively engaged in the ministry, and the more I am employed in it the more firmly I believe in the Gospel; and the more I testify that Jesus is the Christ and Joseph Smith is a prophet, the stronger I believe it.

We must have a knowledge that Jesus is the Christ, or we can not stand. Latter-day Saints who have failed are those who have not obtained a knowledge that Jesus is the Christ; all such are liable to apostatize. I am afraid there will be a lot of apostates, and that worries me.

You can't live on borrowed light any longer. This Church has passed through many close places, and, as my father said, it will pass through many other close places before victory and triumph is given to you or given to the Church. I know a good deal more about this Church than the man did, one of those strangers that come in our midst, who went on a hill here recently and stood in an ant bed, and when the ants commenced to bite he commenced to curse

the "Mormons." I suppose he thought they were "Mormon" ants, and he held us responsible for them.

Now there are a lot of people talking about us, and we have a great deal of cheap notoriety, but I am not at all concerned about it. I am not worrying about it; I don't stand with bated breath for fear this Church will be destroyed. This is the work of God; this is the Church of Jesus Christ. There are not devils enough to destroy it, and it can't be destroyed by men. If it could have been destroyed, some who claim to be members in the Church would have destroyed it years ago. I don't care how much harm is committed by pretended members of this Church, they can't destroy it; they will destroy themselves. I care not how many apostates attempt it, they cannot destroy this Church.

Now I want to serve notice on all Catholic, Methodist, and Presbyterian churches—I don't suppose they will take my advice; they never have done up to date, but I would like to continue giving them good advice—I would advise them never to receive a man into their church that had been a Latter-day Saint and apostatized from the Church. Such individuals will never make good Catholics, good Methodists, nor good Presbyterians. They will be agitators, and make a deal of mischief in those churches, because they will be so restless and unsettled that no one near them will have any peace or rest; and they will get to asking a lot of questions. The first thing they will ask is, "Where do you get your authority from?" and that will worry you a little. And they will ask other hard questions, and make trouble and mischief. And then they are no account anyhow, as members of any church.

You never saw an apostate in your life, that was a Latter-day Saint and did right up to a certain time and then apostatised, that has ever settled down and been satisfied in any other church in the world. They are not even satisfied with Spiritualism, notwithstanding they may talk with spirits and get a great amount of information;

they wont stay with that sect.

And, by the way, I would like to serve notice on the Republicans and Democrats that the individuals of whom I have been speaking will never be good Democrats or Republicans either; they will not stay with their party.

Now I want to serve notice on apostates. I am willing to carry the olive branch in my hand when I associate with the children of men in the world, I have nothing but the kindest feelings towards them; but when an apostate lifts up his voice against this people, when he makes dastardly charges against the Latter-day Saints he lies, and I have no patience with him. I have breathed this mountain air so long that I feel inclined to discard a little of the Gospel and knock such men down, and repent afterward. I want to say to an apostate, or to any man that has been born and bred in the Church, he is a coward to lift up his voice against this people. We are a little handful, only about 300,000, with over 100,000 children among the number. If apostates had their way the whole United States would be against us. Persons who have lived in this country and received all that they own from this people, and who lift their voices against us are cowards. Whenever any man or woman wants to leave this Church, they have a right to do so, and it is our duty to treat them right, to extend to them every courtesy and kindness, and be their friend, if they refrain from lying and persecuting us. This is God's work, and just as sure as He lives, and as we breathe and have a being, this work will come off triumphant. There may not be very many of us left, but, let the number be ever so few, it will succeed.

I want to say in conclusion, the only discipline I have had was by my own father, up to 15 years of age. For 12 years after that time I was under no responsibility, but since then I have been actively engaged in this Church. I have been in business of different kinds; I have been a farmer,

a stock raiser, a real estate man, and an implement man, but I never had one of the Apostles, or any one of the Presidency of the Church, interfere or even give me any advice or counsel in all those years of business. The only thing I am sorry for is that I didn't have sense enough to ask advice. I have labored in the ministry for 13 years, and have been one of the First Council of Seventy, and have labored with the Apostles, in close association with them, and none of them have ever offered any suggestions or dictation in any way pertaining to my franchise or political position. I knew Brigham Young almost as well as I knew my father. I knew Daniel H. Wells, a counselor of Brigham Young and associate of my father. I have known all these brethren down to President Smith, and can testify that all the counsel and advice I have received from them has been a savor of life unto life. It has been a God-send to me, and I am grateful that I have been favored because of my association with men of God, who have given me counsel, such counsel that, if I follow it, will bring me back into the presence of my Eternal Father.

Now, that is my testimony to this congregation. If you have got anything to say in favor of this people, whether you are in the Church or out, say it fearlessly. My father said to one of his grandchildren, who is living in Arizona and didn't take any active part in the Church: "Billy, these are my words to you, don't you ever lift up your voice against this people." Speaking to me about my father's advice to him, he said, "Golden, I never have, and I thank God for it." I repeat the advice; never speak against the work of God, nor against His people. May the Lord bless you. Amen.

ELDER SEYMOUR B. YOUNG.

My beloved brethren and sisters, I desire very much that you may assist me by your faith and prayers. I endorse the remarks of my brethren this afternoon, and also the remarks and teach-

ings to which we have listened during this general conference. I rejoice with you in a testimony that Joseph Smith was a prophet of God, that he was led by the spirit and power of inspiration. When he went into a retired place to plead with the Lord for wisdom and understanding, he was the only person we know anything about, in that day and time, that approached God in such faith and humility that the Father responded to him and answered his prayer. When he had gained knowledge and understanding, through his faith and humility and in answer to prayer, the inspiration of the Lord came upon him, and he was given the prophetic ministry that continued with him through all the remaining portion of his life, and that qualified him to organize the Church of Jesus Christ of Latter-day Saints. He was always true to his calling and ministry. How impressive is the thought expressed in the beautiful words we read or sing in connection with one of our Sunday school hymns,—

"Oh, what rapture filled his bosom, for he saw the living God."

And now, my brethren and sisters, his life's history is before us, an open book that we can read and understand, and we may profit thereby if we desire to do so. All of those chosen by him were not true to him, nor true to the faith. If he had been lacking in the power and spirit of a prophet of God, do you think he would dare to have said to such men as Oliver Cowdery and Sidney Rigdon, men of learning of the world, who stood by him and assisted in the organization of the apostolic and other quorums of the Priesthood, "Step aside, you have lost the spirit of your calling and ministry, the Church can no longer fellowship you, and we have no further use for your administrations." This was the course that he felt obliged to take; and the servants of the Lord in all their ministry from that time to the present have arrayed themselves upon the side of right, of truth, and eternal justice, and whether alone or with many to

sustain them, they take that stand. And so they continue today before the eyes of the world, ministers of the Lord. The president of the Church of Jesus Christ of Latter-day Saints, the Prophet, Seer and Revelator, to the Church, and his brethren who associate with him are endowed with the same power and the same prophetic ministry.

I am reminded of a conversation I had with a gentleman recently, while traveling to the north. He was speaking of the Book of Mormon. He said he had read some portions of it. He was a lawyer from the state of Wyoming, and a tolerably well enlightened man, so far as I could judge. He said, "I don't believe that the Prophet found the golden plates, and translated the Book of Mormon from those plates." "Well," I said, "what is your belief about the matter?" He replied, "I believe that he was inspired to write the Book of Mormon just the same as Matthew, Mark, Luke and John were inspired to write their history of the Lord's mission in the earth." I said, "That is a pretty good thought, and, for a man that does not understand the facts, I think your position might be considered fairly consistent; you are without a knowledge of the truth, however." He thanked me and went on his way.

I read an account of an incident recently, to which I will call your attention, being reminded of it by the remarks of brethren who have preceded me. A physician was seeking his son, who had returned to his home from a foreign land, and they met in the city of New York. The Father took the boy to his home of course, and he said: "We will draw a curtain over the was-sail of that night," meaning that they spent it in libations to Bacchus, which Brother Wells failed to mention, the god of the wine cup. They wished to draw a curtain over that night, so that we would not know about their revelry. A son of mine recently returned from a mission to the countries of Germany and Switzerland, after an absence of three years. I met him at the depot and welcomed him home. That night we did not have any wine nor strong

drink, neither were there cigars passed around. There was no "smoker," as they term it, established, but we got down on our knees before God, just as many of you have done, and offered up a prayer of thanksgiving and praise to Almighty God that another of His sons had gone to proclaim the Gospel, gone to foreign lands on a mission of life and truth to the nations of the earth, and had come home pure and spotless as when he left his father's house. That is the kind of a celebration we gave.

This people, of necessity, stand upon a higher plane than the people of the world occupy today, because of the knowledge which God has given unto us, and because of the ministration of Prophets and Apostles, whom we have with us today. We must perforce accentuate the principles of truth in which we believe, and although the majority of mankind do not love us, do not have any fellowship for us, this does not change our position, and does not change our responsibility. We cannot go down to their level. If we could make them see the position we occupy, we might say, "Please pardon us, we cannot come down to your level, but if you will allow us, we will raise you up to the higher plane. Your statesmen may become mightier men, because, if they will keep the commandments of God, they will be filled with greater ability to benefit and bless mankind. We say to your tradesmen, and railroad men, and to all the great moving spirits of the earth, If you will obey the Gospel, the Lord will fit and prepare you better to perform every duty that is laid upon you, as business men of the world, and as statesmen."

I remember reading in the Pearl of Great Price, and in other revelations of the Lord, how the Lord stood in the midst of the spirits that inhabited the eternal worlds, and it is written, the Lord saw some that were choice, and He said, "These I will make my rulers." And He has made of these choice spirits His rulers of the world. More especially has He sent those spirits in this age and time to inhabit tabernacles and

to be numbered among His ministers in this Church and kingdom that He has established on the earth. Among those great spirits were numbered the Prophet Joseph, and those brethren who have followed in the same sacred and prophetic ministry.

No wonder the Lord said "They are good, and of these I will make my rulers." He has kept His word; and we have among us today some of those choice spirits, and they are ruling and guiding and directing the destinies of this people and the destinies of mankind throughout the earth; for, in spite of opposition to the Church of Jesus Christ and the doctrines that lead to life eternal, the heaven of the Gospel is being felt from one end of Christianity to the other. A few years ago I remember hearing some minister of the Gospel, so styled, preach to his fellow men that hell was full of little infants who had not been baptized, and that all mankind who did not submit to be sprinkled in the church would lose all chances of redemption, and would burn in hell forever. What heresy, what vile principles these are. But the people of the world, and even the ministers of the gospels that they teach, are now inclined to leave these heresies out of their doctrines, and are preaching today and adopting a better principle, a principle taught by our Lord and Savior Jesus Christ, when he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The ministers are beginning to realize the truth of this saying, because the servants of the Lord have accentuated it, and declared that children are innocent until they are eight years of age, and are saved in His kingdom in this condition of innocency, without baptism.

Consider also the principle of baptism for the dead, that sacred principle that goes beyond the narrow limits of life in this world. I remember President Peery, who was at one time President of the Weber Stake of Zion, said to me: "Brother Young,

when I heard the gospel of baptism for the dead set forth by one of the Elders, in my native state, my heart was touched, and I could have bowed down and kissed his feet, because he opened to me a new life, a new world, and I was caught in the gospel net. I can testify too," said he, "from that very moment, the intelligence of the Holy Spirit illuminated my mind, and I learned that Jesus is the Christ and that Joseph was His chosen prophet."

All these glorious principles, my brethren and sisters, are before us, and we are striving to live by them; and although the world does not endorse us, or love us, we must do our whole duty.

May the Lord bless you, and give you power to be faithful and true unto the end of your days, for He has said truly, "Be faithful unto death, and I will give you a crown of life." Amen.

The Temple choir sang, "Go ye messengers of glory."

Benediction by Elder Rodney C. Badger.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

The choir sang the anthem:

The Overthrow of Gog and Magog.

Prayer was offered by Elder Charles Kelly, president of Boxelder stake.

The choir sang the anthem:

How Beautiful Upon the Mountains.

The solo parts were sung by John Robinson and Mrs. Lizzie Thomas Edward, with admirable skill.

ELDER HYRUM M. SMITH.

The Youthful not ashamed of the Gospel—
The people progressing—Devotion of the
Leaders of the Church.

The sensation that one feels in standing before such hosts of Israel for the purpose of addressing them cannot be described—it can only be felt. It is quite overwhelming, I can assure you. I would like to impress upon those present the fact that the acoustic properties of this Tabernacle are wonderful. The building is of renown the world over

for these properties. Therefore, you must remember that each whisper, each movement of the body, or the shuffling of the feet of any person in the congregation will be reverberated and echoed throughout the building; and when these sounds are multiplied, then there is noise and confusion in the whole house. In order for any speaker's voice to carry into all parts of this Tabernacle and penetrate the ears of the congregation, all present must remain as quiet as they possibly can. There are probably between ten or twelve thousand people here this afternoon, and I presume all have come for the purpose of worshiping God in spirit and in truth, and with a desire to hear all that may be said by those who shall address you. This is my condition, and I rejoice greatly that so many of the Saints evidently have the same spirit and the same desire to hear the word of the Lord from His servants. It causes me to praise God when I see the Saints so anxious to hear that they willingly stand through a long meeting, if unable to find seats, for the purpose of enjoying the spirit of the conference.

The statement has been repeated here which was made by some of our friends (?) that there are many of the younger Latter-day Saints who are becoming ashamed of the Gospel. Now, I venture to say that there is not one individual here today who is a member of the Church of all the ten or twelve thousand present, who is ashamed of the Gospel. And if there are any such anywhere, then, of course, we know that they themselves are at fault, that their lives do not conform with the principles of the Gospel, that the Spirit of the Lord has reproved them, and that they are so weak in character that they are unable to repent and reform and place themselves in harmony with the spirit of the Gospel.

My labors have been among the Latter-day Saints, and during the last six months I have visited quite a number of the Stakes of Zion, being in attendance at a Stake conference upon each Sabbath day, consequently I have

visited in that time nearly half of the Stakes of Zion. I can testify to these friends of ours, and to all the Saints, that I found in each of the Stakes I have visited the same anxiety among the members of the Church to attend their Stake conferences as we see manifest here today at the semi-annual conference of the Church. It has been our experience to see all the meeting houses crowded to the doors, and every available space occupied by young and old who were desirous to hear what might be said. I am convinced that there is a general improvement all along the line among the people. We are not at a standstill, neither at home nor abroad. It is quite impossible that the Church of Jesus Christ should ever come to a stand still. The fact that one of our mission presidents may from time to time report fewer baptisms than usual is no evidence whatever that the Church is at a standstill. Many are called, but few are chosen. While the baptisms in one mission-field or another may be few, nevertheless the Elders laboring there are actively engaged in bearing their testimonies to thousands and tens of thousands of people, and this is by far the greater part of the mission of the Elders who are in the world declaring the truth. This Gospel shall be preached in all the world as a witness before the end shall come, and if these servants of God are standing on the street corners in the various cities, and traveling along the highways and byways of the villages and towns, raising their voices in proclamation of the truth, as well as bearing testimony in the homes of the people. I say to you that the work of God is going on rapidly in the earth, and we are speeding toward the ultimate consummation of all God's purposes concerning this great work of the latter-day. The Saints have every reason to be wonderfully encouraged. Faith is increasing. Faithfulness to duty and in keeping the commandments of God and in listening to the counsels of the authorities of the Church is becoming

more and more apparent, and rapid advancement and progress on the path of righteousness is certainly manifest to any individual who will pause for a moment and acquaint himself with the conditions that exist among the Latter-day Saints.

We have in our midst as leaders, men of God, men of tried integrity, men of pure devotion, who live among us wholly that they may do the will of the Lord, and that they may bear the burden which has been laid upon them of being preachers of righteousness and exemplars among the people. They are performing their duty as the Lord gives them light. The saints are becoming better and stronger day by day. The power of God is being manifest among us more and more as time rolls on. We ought to be encouraged in these men whom the Lord hath called to lead us in these days, as we have been encouraged in the men who have held these leading positions since the restoration of the Gospel in our age. If you will take the trouble to read their history and to study their lives, and then compare their lives and conduct with the lives and conduct of the ancient Prophets and Apostles, you will find that the comparison will be to the disadvantage of the Prophets and Apostles who lived in former days, if disadvantage may be found at all. The idea that the Prophets of old were anything more than men is a mistake. Many people look upon them as being something supernatural, nevertheless they were men—men, as Paul expresses it, of like passions unto ourselves. The Lord took them, and clothed them with His Spirit and power, and while in the main they served God and performed the mission that He gave them, yet they sometimes made mistakes. I presume it would be considered blasphemy by those who are not of us, to compare the latter-day leaders of the Church with the former-day leaders of the Church. But I look upon the Prophet Joseph Smith as the equal of any Prophet that has ever lived. I look upon him as being as highly favored

of God as any man ever was. I look upon him as a man who accomplished as successfully the great mission the Lord gave him to perform, as any other man ever accomplished a mission in the world. I look upon President Brigham Young, the successor of the Prophet Joseph Smith, as being as great a leader among men as ever led men in the history of the world. He was as great as was Moses, and performed as great a work; for he performed successfully all that God called upon him to do. Furthermore, in all his life, he never showed the weaknesses that Moses showed while leading the children of Israel. We might go on, if time would permit, and consider the patriarchs. Some of the patriarchs were mentioned this morning, and I want to say to you that I look upon the Patriarch Joseph Smith, father of the Prophet Joseph, as being as great a patriarch, as highly favored of God, as sincere, as devoted, and as pure in his life as either of the Patriarchs Abraham, Isaac, and Jacob; and besides, he never resorted to the sharp practice in his dealings with his fellow men that characterized some of these other patriarchs in their dealings. Let us consider the missionary work that has been done by this Church. Paul the Apostle is looked upon as being the greatest missionary of primitive times. While he traveled a great deal in the world as it was then known,—which, when compared with the world as known today, was small indeed,—compared with his labors the labors of many of the servants of God of latter-days who have carried the Gospel to Great Britain and to Scandinavia, and in the United States and the isles of the sea who have traversed many more miles than Paul ever did, have preached the Gospel to many thousands more people than Paul ever did, have led the way to the conversion of tens of thousands more people than Paul ever did, and who laid their lives down for the cause as Paul did. I would not disparage his work, but merely draw your attention to the

fact that these men of latter-days have worked as hard, as sincerely, and have accomplished as much as did they of old, and the power of God has been made manifest with them to just as great an extent as was ever manifest to Paul or any of his fellow apostles. I look upon the Presidencies of the Church who have succeeded the Prophet Joseph Smith as being the equal of Peter, James and John. While Peter, James and John were as good perhaps as men could be, nevertheless men who have lived in this day and who do live are as good as they were. I believe, however, our men of today have had a little advantage over those men of old, as they live in a dispensation of greater fullness of the Gospel. They ought to be good men, and they are good men. They are what they ought to be; and you, my brethren and sisters, will only do right in sustaining and upholding them, in praying for them in your homes, and in doing all in your power to raise them in the eyes of the Latter-day Saints and in the eyes of all the world, as men of God, endowed by Him to perform the work of the Gospel in the latter days.

The Lord bless you, my brethren and sisters. I testify to you that the words of testimony which have been borne by the servants of God here during this conference have been inspired of the Lord, and they are true. Like them, I am thankful to say that I know this is the work of the Lord, and that it will go on and triumph; that it cannot be stopped, neither will it ever stand still, until the righteousness of God shall prevail and the Kingdom of God be established in its fullness. God grant that you may have the same testimony, as I am convinced the great majority of those present have. And is it not a grand thing? Is it not a light to our feet? Will it not ever guide us onward and upward until we merit and receive salvation in the Kingdom of God? May the Lord bless the Latter-day Saints in all the world, in the name of Jesus Christ. Amen.

ELDER GEORGE A. SMITH.

Operations of the Spirit of truth—No need to be Ashamed of "Utah and the Mormons."

My brethren and sisters, I desire an interest in your faith and prayers, that during the few moments I stand before you I may be inspired by our heavenly Father to give utterance to those words of instruction or admonition that He would have me give you, occupying the position that I do. I have enjoyed the testimonies that have been borne. It has been meat and drink to me to mingle with my brothers and sisters in this semi-annual conference and to partake of the Spirit of the Father that has characterized the meetings. I sense the responsibility that rests upon the presiding authorities of the Church, when I look into the eager, upturned faces of the thousands assembled in this building and realize that you are but representatives of tens of thousands, yea, of hundreds of thousands, desirous of knowing the mind and will of our Father. We realize that the words uttered from this pulpit by those who are designated to speak to you are carried home to many who are unable, by reason of circumstances over which they have no control, to assemble with us. I have enjoyed more than I can tell the testimonies of our brethren, that wherever they have gone the Spirit of our Father has been there in abundance. It is a strength to me to know that the brethren in California find the influence of the Lord there; that from the Eastern States comes the testimony that the same Spirit is there also; that the testimony of the president of the Southern States mission is that our heavenly Father pours out His blessings upon them there, and that from every Stake of Zion, and from every mission field which has been represented here, the same good word comes, that they have received the benediction of the Almighty upon their labors.

When I heard one of the brethren make the statement that one of our sisters (and I desire to emphasize that

she was a sister, though not a member of the Church of Jesus Christ of Latter-day Saints) had said that the young and rising generation were ashamed of Utah and the "Mormons," I felt constrained to ask the question, And for what reason? Even allowing that it were possible to find within the borders of this great state, son or daughter of the patriotic, noble men and women, who have reared this commonwealth, who is ashamed of the labors performed by those whom our Father has honored—I say, granting that some such may be found; for what are they ashamed? Is it because in early days men and women imbued with a desire to worship God according to the dictates of their consciences bade farewell to father, mother, and loved ones, denied themselves home comforts and the blessings of social life, and turned their faces westward into this great wilderness, to take up their abode with the wild beasts and the still more savage red-man? Is it because the spirit that characterized Israel when Moses led them out of bondage filled the hearts of the early pioneers to this western land? Is it because men and women, imbued with a testimony of the divinity of this work felt that they could leave the comforts they had enjoyed from childhood and partake of the privation of pioneer life, and that they could afford to accept the reproach of parents and loved ones in many cases, and have their names cast out as evil, in order that they might worship their heavenly Father in spirit and in truth? Is it because these brave men and women, struggling with privation and want, marked their pathway across the great plains by the bloody prints of their lacerated feet, in the frozen snow, or because when they came down out of the canyon to the east of us, looked on the valley of the Great Salt Lake, and saw the sun's rays scintillating upon the western sea and the barren soil of the desert cracked open in great seams under the burning heat of summer, and they said, "We are outcasts from the place which should have been our home, but God being our helper,

we will rear a commonwealth here, and raise sons and daughters that shall give glory to His name?" Is it because where not one blade of grass grew before, there are luxuriant fields of green today? Is it because where only the shadscale, sagebrush and greasewood covered the land, that today we have beautiful farms and gardens, the sustenance of thousands of our Father's happy children? Is it because the men and women whose lives have been dedicated to the service of our Father have passed away with their faith still strong, and have left their dying testimony with their sons and daughters that they know this is the work of the Master? Is it because the wilderness has been made to blossom as the rose? Is it because the proportion of convicts and those who disobey the law of the land is less in Utah than in any other place in the wide world? Is it because the proportion of children in the schools is greater to the number of inhabitants than in any other state or territory of our great Union? Is it because there are more boys and girls who can stand upon their feet in the presence of a congregation, and bear their testimony to the divinity of the work of our Father than can be found among any like number of people anywhere else? Is it because there is a greater amount of virtue, kindness, and loving, tender care manifest in the homes of the Latter-day Saints than can be found in most places on our Father's footstool? Is it because today we are considered a peculiar people? Is it because we believe that Jesus is the Christ? Is it because we believe the Old and New Testament to be the revealed word of our Heavenly Father? Is it because boys and girls who go from these grand mountains to the colleges of the east, almost without exception, return covered with honor? Is it because of the success they have attained in their ministry? Is it because we have from fifteen hundred to two thousand men who have left their fathers and mothers, their wives and children, have turned their backs upon the comforts of this life, and gone

out into the world to testify that Jesus was indeed the Christ, and to depend for their daily bread upon the kindness of the people? Is it because these sons and, in some cases, these daughters have the courage, in face of the opposition of the world, to testify that they know that Jesus is the Christ and that the Gospel He has given to the earth is the power of God unto salvation? Is it because all over our broad land there are happy homes, and sons and daughters who have been reared to respect and honor the great ones of our nation, and the men our Father has raised up to guide the destinies of His people in the day and age in which we live? I say, is it for these things that anyone should be ashamed of Utah? No place upon our Father's footstool will you go today where you will find more patriotic, home-loving, God-fearing people in proportion to the inhabitants than you will find among the valleys of these everlasting hills. We have been taught to honor our fathers and our mothers. We have been taught to keep the commandments given by the creator to Moses on Mount Sinai. We have been taught to uphold the government of the great country in which we live. And Utah's sons have already brought honor and glory to this state by their valor and patriotism in the Philippines. We have been taught that the Constitution of the United States was inspired of Almighty God, and that it is the duty of every boy and every girl of "Mormon" birth to uphold and sustain it, if need be, with life itself. We have been taught that this great country of America is the promised land, and that here our Father has given an opportunity for His children to worship Him according to the dictates of their consciences. We have been taught to love our enemies, and to pray for those who spitefully use us and speak evil of us. We have been taught that it is our mission in the world to preach Christ and Him crucified, and to teach the same Gospel that He gave to the world when He ministered among the children of men. I say, instead of being ashamed of Utah

and "Mormonism," any boy or girl who will examine the splendid record of the people of this State will be grateful for it, and they will be able to hold up their heads and say, "I am proud of the country whence I came," and I do not believe there are many who would be recreant. I do not believe, with fathers and mothers such as I see before me today, that their children would give voice to such a sentiment as that, but I do believe that with a knowledge of the character of the teachings of the Church of Jesus Christ of Later-day Saints, one could not have such a feeling. And I take it for granted that the sentiment so expressed was a wish that was father to the thought.

I rejoice, my brethren and sisters, to be numbered with you. Our Father has given us a great mission among the children of men. And while our brothers and sisters of other faiths are doing, in most cases, what they believe to be right and proper, the Creator has given us a special calling, and He has admonished us to perform that duty with kindness, love and charity. When you are reviled, do not revile again. When others speak evil of you, pity them, and pray for them. Remember the example of the Divine Master, who, when suspended upon the cruel tree, said, "Father, forgive them, for they know not what they do." The efforts of your missionary sons and daughters who are scattered in the world today are characterized by that spirit. They are finding the honest in heart wherever they go. The Gospel is being preached to the poor, as the Master said it would be, and hundreds and thousands of His children have been brought to understand the teachings that have been given to the earth in the day and age in which we live. After we have performed our part by preaching the gospel to the children of men, if we have done it painstakingly and carefully and been exemplary our duty has been done, and the result is in the hands of the Master. "Paul may plant, and Apollos may water, but it is God that giveth the increase." No matter how gift-

ed we may be, or how choice our language, it is the Spirit of our Father that reaches the heart and brings conviction of the divinity of this work.

I am one of the sons who is proud of Utah, whose ancestors have given to this land examples of noble manhood and womanhood, whose lives have been dedicated to the blessing of their fellow creatures. I rejoice in my lineage and in that I am considered worthy to be one, even of the humblest in Israel. I pray that the Spirit of the Redeemer may burn in our hearts, that our children may never prove recreant to the great opportunity our Father has given them, but day by day, as they give evidence in their lives of the purity of their home teachings and chastity of their natures, the beauty of the Gospel will be more appreciated by our fellow men. Oh! that we might be able to give mankind an understanding of our feelings, that they might realize that we do not desire to curtail their opportunities, but that they might feel that our hearts reach out to them in love and kindness, not with any desire to hurt. Our mission in the world is to save souls, to bless them, and to place them in a condition that they may go back into the presence of our Father, crowned with glory, immortality and eternal life. If they do not understand it in this world, we have the witness from our Father that they will understand it in the life to come. Let us day by day so minister in the flesh that men seeing our good works, may glorify our Father which is in heaven, that when our life shall go out it may be said of us that the world is better for our having lived in it. Let the kindness, joy and peace that characterizes our efforts be a blessing to our Father's children wherever it may be our privilege to roam, so that when we go to the other side it may be said to us by Him who rules and reigns on high, "Well done, good and faithful servant." I testify to you that this is the work of our Father, and it will roll forth until He comes again in the clouds of heaven, when He shall direct whose right it is to rule and reign. Then those who

have not understood this work will understand it, and, thanks be to the testimony that we have received, they may yet have an opportunity to partake of the blessings our Father has in store for His children.

That the influence of this conference may be disseminated throughout Israel and the world, and that the Spirit of love and peace may be with all our Father's children, is my prayer in the name of Jesus Christ. Amen.

ELDER C. W. PENROSE.

Praise for the Worthy—The voice of the true Shepherd—Terms of Mission work—Efficient-ness the strength of the Saints—Their Special Mission—Testimony of the Truth—Treatment of Enemies.

My brethren and sisters, as this building is overflowing at this time with the sons and daughters of the Lord anxious to hear His word and to worship before Him in the beauty of holiness, so my soul today is overflowing with gratitude to our Heavenly Father and with joy and thanksgiving that I have the privilege of assembling with this vast congregation to take part in the exercises of this conference. I have no language to express the feelings that well up in my heart today. When I look upon this congregation of Latter-day Saints and realize how many they represent in the various parts of the Church, in this and other lands, I am led to exclaim like one when the electric telegraph was first thoroughly understood and utilized, "What hath God wrought!" This is the work of God, it is true, the Lord has had to call to His aid on earth many of His sons and daughters to assist in the establishment of the latter-day kingdom, and that He now has on Mount Zion many who will be saviors of men. Yet the kingdom is the Lord's, the work is His, and to Him be the praise and the glory. However, I would not detract in the least from the praise that is due to the faithful laborers in this cause. I can join heartily in our popular hymn, "Praise to the man who communed with Jehovah: Jesus anointed that prophet and seer." It is right to give words of praise and to recognize the labors of the faithful servants of God

who have lived for the truth and died in its defense, and also to express our faith in the men who have succeeded the Prophet as the leaders of Israel in the latter days. And I do not believe that any man who ever stood at the head of the Church had more of the love, faith, confidence, prayers and support of the Latter-day Saints than our present leader, President Joseph F. Smith, who is of the blood of the prophets, as well as being imbued with the spirit of his calling. I believe that the Latter-day Saints have full confidence in him as the leader of the Church, and his Counselors, and in the men who are associated intimately with him in carrying on this great latter-day work.

I have enjoyed every meeting of this conference. I have watched carefully the remarks that have been made by those who have spoken, and I can bear testimony to their truth, and in them I recognize the voice of the Lord. When Jesus was on earth He declared Himself to be "the good shepherd," and He said: "My sheep hear my voice, and they follow me; and a stranger they will not follow, because they know not the voice of a stranger." I hope that the sheep of Israel who are here today, and those whom they represent, are able to distinguish between the voice of the good shepherd and the voice of the stranger, and that they will never be led aside from the path in which they should walk, but that they will keep their eye upon the prize of the mark of their high calling in Christ Jesus, and press forward on the strait and the narrow way that leadeth unto eternal lives, and that they will not be turned to the right hand nor to the left by the voice of the stranger. We have heard from several of our brethren. The tones of their voices, their complexions, their stature, their physical development, their intellectual powers, are all different; but the one voice has been heard through this conference, and that is the voice of the Lord, the voice of the good shepherd, through His agents whom He has appointed to carry on His work in

these latter times. That voice has found an echo in my heart. I rejoice in it and praise the Lord. When I look back upon my past life and labors in this Church and behold what I do today, I say in my soul, Blessed and praised be the name of the Lord!

While our brethren were talking this morning in regard to the terms and times of missionary labor, I thought of my first missionary labors in the old world. More than fifty-three years ago I was called to go out, as a boy, to lift up my voice and proclaim the truth of the everlasting Gospel; for God had planted that truth in my soul and had given me a witness that this is His work. The Spirit of the Lord had borne testimony to my spirit that God had in very deed, in the last days, commenced the work spoken of by all the holy prophets since the world began, and that Joseph Smith, whom he had raised up, was indeed a prophet of the living God. I went out and labored as a missionary in different parts of Great Britain, and the Lord was with me, and His power was upon me. I did not think about laboring for a year, or two years, or three years, but to labor until I was released; and my labors went on from year to year until I had been in the ministry incessantly for over ten years before I was privileged to be released and come here to the mountains to rejoice with the saints in the blessings of the gospel of peace. When I was sent on a mission again to the old world, I was gone three years and a half, and there was a talk about my staying another year. When I went again, I did not stay there quite a year. So there is no particular term for a mission. The brethren and sisters should not feel that the presidents of missions are under obligations to release their sons or their daughters when two years have elapsed from the time they leave home.

The missionaries in the world are imbued with this spirit that I have been talking about, and they bear with them the same voice. It has what we call the proper "ring" to it. We could

not describe it exactly in words, but there is something about the preaching of the gospel by the Elders of Israel, something about the testimony that is borne by the servants and handmaidens of the Lord, something about their praying, their singing, their harmony, their melody, the glorious music which comes from them, whether by choirs or by single voices—something inexplicable, there is a tone and a ring to it that enters into our souls, and there is something within us that harmonizes with it. It is the voice of the Good Shepherd, Jesus of Nazareth, the Savior of the world, who has come in these last days, in company with the Eternal Father, to establish the kingdom and work of the latter times. His voice has been heard in reality; His voice is ringing in the testimony of His servants, and the spirit which He brought with Him from on high is here in His Church, and it will remain and abide and continue. The power, the light, and the glory thereof will go forth to the uttermost parts of the earth, and the honest and upright in heart will be attracted thereby, and when they hear the sound of the gospel there will be something within them that will correspond to it, and they will embrace it.

Now, my brethren and sisters, the Lord has brought us into these mountain heights. What for? That we may organize perfectly according to the pattern which He has revealed. The first meeting of this conference brought forth a clear exposition of the order of the Church. When President Smith was declaring it I rejoiced exceedingly in knowing that it was an evidence that God laid the foundation of this work, and that the organization of the Church of Jesus Christ of Latter-day Saints is something beyond human wisdom. It was the power of God by which this organization was given to mankind, and if we will only carry out the designs of the Lord, it will go forth steadily to victory. No weapon that is formed against it

will prevail, no obstacle placed in its way will retard its progress. But we are expected to do our part in this great organization that God has set up, that it may accomplish the work for which it is designed. The Lord has promised to us that if we will do His will and keep His commandments He will fight our battles. We are not called upon to use carnal weapons; we are called upon to clothe ourselves with the armor of salvation, to carry the sword of truth, to labor as the soldiers of Christ, not with carnal weapons or with the power of this world, but with light and truth and with the power of the Almighty, with which He will encircle us and by which we will overcome.

I want to say to my young friends here today that their strength and the strength of this work will be in their virtue, in their honesty, in their upright course of conduct in this life. The gospel that we have received is a gospel of liberty, but not of licence. There is nobody in bondage in this church. We are at perfect liberty to do that which we desire to do, so far as we have power. But we are not permitted, if we are saints of the living God, to go into corruption and wickedness and into the evils of this world. True, we have the power, but the Lord has given us commandments concerning these things, and He expects us to be a righteous people. Not but what we are subject to the frailties of humanity and to the ills of mortal flesh; but we are called out of the world to be the saints of the living God, and the Lord has said in the latter days, as in times of old, "Be ye clean that bear the vessels of the Lord." The Lord expects the young men of Israel to be pure and virtuous in their conduct, just as much as he requires it of the daughters of Israel. Let that be understood. In the world, if a woman goes wrong she falls almost to rise no more; but the man can steep himself in wickedness and corruption and fall into vice and folly, and he can be welcomed into

society. That is not according to the gospel of Christ. It is not according to what people call "Mormonism." The Lord expects men to be pure as well as women, and He has brought us into these mountains that we may raise up a holy generation, a peculiar people, a nation of priests, who will afterwards, some time in eternity, be kings as well as priests, ruling and reigning in the house of Israel forever. As I have said, the strength of this people is in their comparative purity, in their righteousness, in their sincerity. They are not a set of hypocrites.

The servants of God do not preach for hire; they do not divine for money; but they labor for the good of mankind, and they have in their hearts a desire for the salvation of the souls of men. For this our Elders go out into the world; for this the servants of God labor at home; and I know as I know that I live that the men who stand at the head of affairs here are honorable, upright, virtuous, kind-hearted, loving men, and that their sole desire is to build up the kingdom in righteousness and to bless the people by disseminating light and truth, giving counsel that is wise and wholesome, correcting evils when they find them, and watching carefully over the interests of the Saints of God. Now, my brethren and sisters, we will sustain them by our faith and prayers and by carrying out their counsels. This kingdom is sure to prevail; there is no question about that; and if you and I want to prevail with it we must live according to the principles that the Lord has revealed for our guidance. We must be His Saints in very deed. We must keep His commandments, purify our lives, and live as Saints, not merely in meeting and in our public gatherings, but in the home, on the farm, in the workshop. Wherever we are we must remember that we are called of God to be Saints; that He has called us out of the world for this special work. As we have been told in this conference, we have a mission to perform, and it is not simply to gather around us the good things of this world.

That is all right as far as it goes. No matter how much we can get on righteous principles, the Lord is pleased with us, and some day He will make this people the richest in temporal things of all the peoples of the earth. But we have been called with this special mission, to carry the Gospel of Christ to every nation, kindred, tongue and people; and if we cannot go out ourselves, we can send our sons and daughters and sustain those that can go. We can also help those that are gathered home. When they come into our midst, look after them; see that they are not allowed to fall into the ways of the stranger, or to be led astray by those who would seek to deceive them; but guide their footsteps in the path of peace.

While we live we have this mission to perform, and when we depart hence and go beyond the veil, we will be just the same people,—having merely dropped off the outer covering of the flesh—and our labors will be continued there. The Gospel will not only be preached to every creature on the earth, but to every son and daughter of Adam who has dwelt in the flesh and passed away into the other world without hearing the truth. For God's tender mercies are "over all His works," and we are all His children, and He loves us and desires our salvation. But He knows that that cannot be accomplished unless we walk in the ways of salvation, and an opportunity to receive His word will be given to every soul that has breathed the breath of life in the body, either here on earth or in the regions beyond. I rejoice in the knowledge of this great truth—only one out of many truths that have been brought forth through the ministration of the latter-day Prophet. I rejoice in the knowledge that the Gospel of peace will come to every creature.

I bear you my testimony that I know as I know that I live, and have known it for over fifty-four years, that this is the work of God. I bear testimony before the heavens and the earth that God in the last days has established the work spoken of by the ancient prophets;

that the truth has been revealed in its purity; that it will go on until the fullness thereof has been made known from the heavens; that the spirit of revelation from on high has been poured out; that the holy Priesthood, held by men of old, has been restored in the latter days, and that it is here now and will never be taken again from the earth. When God commenced this work, as He stated, He sent the authority and power of the holy apostleship "for the last days and for the last time," and He will not take it away again nor give it to another people. This is His work, His Church, the beginning of His Kingdom on the earth, and it will go forth to victory. Zion is being built up in the way that the Lord has appointed, and the work of salvation is going on for the living and for the dead. The Lord said we were not to be afraid of our enemies, and we are not to be ashamed of His work, for He will take care of it. I rejoice before the Lord that I am in Zion. I am reminded of the sayings of Isaiah the Prophet concerning the Zion of the latter days: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about; and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side."

Every word spoken by the Prophets of old and by the Prophets of latter times concerning this great work will be fulfilled. I know it will prevail. It cannot be overcome. I echo the sentiments of my brethren and say; Treat our friends who appear to be our enemies with kindness, with charity and with brotherly love. Let us not get angry with them. Sometimes that spirit naturally arises in our hearts, and we feel it is all very well to say, "Father, forgive them, for they know not what they do;" but how about those who do

know what they do? How about those who willfully, intentionally and maliciously malign our brethren, distort the truth, and seek to bring trouble and injury upon the Latter-day Saints? What about them? Just leave them in the hands of the Lord, and do not allow irritation to arise in your breasts for that is what they desire, but let us in patience possess our souls, as Christ commanded. In the tribulations of the latter days, when all men should speak evil concerning His people; when they should revile them and persecute them, and say all manner of evil against them falsely, for His name's sake; "rejoice," said He, "and he exceeding glad, for so persecuted they the Prophets which were before you," and "in patience possess ye your souls."

Now, my brethren and sisters, let us continue in this good work. Let us be proud of the things that God has given unto us, proud of our homes, proud of our State, proud of our glorious country, and of the Constitution of the United States, which God inspired His servants to bring forth, to establish liberty, that every soul might have an opportunity of worshiping God according to the dictates of his conscience, and that perfect liberty might prevail throughout this loved land. Let us rejoice in these things, and thank and praise the name of the Lord, and show our gratitude to Him by walking in the straight way, turning neither to the right nor to the left, but pressing onward, that we may receive the crown of eternal lives in the presence of our Father. May God help us individually to conquer and overcome, that we may sit down with Him in His kingdom, as Christ overcame and sat down upon the Father's throne. Peace and the blessings of God abide with all Israel, through Jesus Christ. Amen.

The choir then sang an anthem, "God of Israel hear our prayer," with brothers Robinson and Phillips and sisters Edward and Cooper as soloists. the disciple whom Jesus loved—came

ELDER B. H. ROBERTS.

If from a distance you look upon the dial of a clock, you may know that the

hands are moving, but you cannot see them move. You may look upon the grass, upon the trees, and upon other forms of vegetation, and you may know that the grass and the trees and the other vegetation are growing; but you cannot see the minute additions made to them by which they grow. And so it is in relation to a work of the character of this work in which we are engaged, and which the world calls Mormonism—a work that has grown to its present proportions little by little; whose doctrines have developed precept by precept, here a little and there a little, line upon line. Its growth has been so gradual, the development of its doctrines so slow, that men, looking upon it casually, or from a distance may not possibly be able to discern its growth. After the lapse of time, however, we may see that the hand upon the dial has moved some distance; that the grass has increased several inches, and that the trees have grown several feet taller and several inches larger in diameter. So also, by looking upon "Mormonism" after the lapse of considerable time, I think we may gather very much of encouragement from the amount of growth discernable in it.

If you count the sending of the prophet of this last dispensation to the earth as the beginning of God's great latter day work, we shall have nearly a century in which to consider its growth; for on the twenty-third of next December it will lack but one year of being a century since the Prophet Joseph Smith was born. At about fifteen, you remember, in response to his beautiful faith in God, he received his first great revelation, in which he beheld the Father and the Son as they communicated to him the great truth that they were about to begin a great and marvelous work in the earth that should prepare the way for the glorious coming of the Son of God in the clouds of heaven with power and great glory, to reign with his Saints in the earth not only as Lord of lords, but also as King of kings. A few years later the knowledge was revealed of the American volume of scripture—the Book of Mor-

mon—an abridged history of the ancient inhabitants of this western world, and containing an account of the hand dealings of God with them. While it was in course of translation, John the Baptist, a resurrected man, an angel of God, came to Joseph Smith and Oliver Cowdery, as was most fitting, to instruct them in the matter of repentance and baptism. I say as was most fitting with reference to John's coming and instruction because the information these men, Joseph and Oliver, were seeking was about baptism; and who among all the heavenly hosts was so competent to teach men on that subject as he who by way of pre-eminence in his earth career was called the Baptist—John, the Baptizer. Upon them, that is upon Joseph Smith and Oliver Cowdery, he conferred what is known to us as the lesser Priesthood, and gave them the great promise that this Priesthood should never again be taken from the earth until the sons of Levi should offer an offering in righteousness to the Lord. He promised them also that soon still higher authority would be given them. In fulfillment of that promise three great Apostles of the Christian dispensation—Peter, James, and John, the disciple whom Jesus loved—came and conferred upon the heads of these men, Joseph and Oliver, the holy Apostleship, the High Priesthood, by virtue of which they were authorized to organize the Church of Christ once more in the earth, and preach the Gospel in all the world. Under the keys of this authority and power, on the sixth day of April, 1830, they organized the Church with six members, in the humble log home of the Whitmers, in Fayette, Seneca county, New York. Shortly afterwards they began to extend their ministry in the surrounding neighborhoods, baptizing the people and confirming them members of the Church.

Side by side with this early development of the work of God, there was also developed a spirit of opposition and persecution against it. Wherever the work spread, the spirit of opposition accompanied it. But notwith-

standing the efforts of the adversary, it prospered and grew; for there was the germ of life in the seeds planted by the hand of God and His angels.

In a short time the Zion of God, or the center place for the Zion of God upon this American continent, was pointed out and dedicated unto the Lord. The land of America was declared to be, not the new world, but the old—the land where Adam, the Ancient of Days, dwelt, and where the smoke of his burnt sacrifices to God rose from the altar which he reared in the valley of Adam-ondi-Ahman; located in the northern part of the State of Missouri. The further declaration was also made that that was the place to which finally the Ancient of Days would return, and nations should be assembled, and our father Adam, not bowed and bent with age, but in the full vigor of an immortal manhood, would gather together the hosts of his posterity, and would come there to bless them, while the heavens would open and one like unto the Son of God should come, and there should be given unto him a kingdom, and power, and the dominion of the earth, and the Saints should possess the kingdom forever and forever. (See Daniel, vii.)

These were a few of the things revealed in the early history of this Church. These were the foundation stones upon which your faith and my faith today is resting. This was the beginning of the great building whose Builder and Maker is God—the structure the world may see rising ever higher and higher before the world's gaze.

After a time other great truths were unfolded. Moses came and conferred upon the Prophet the keys of the gathering of Israel; Elias who lived in the days of Abraham, came and conferred upon him the keys of the sealing power; Elijah also came—Elijah of whom it was decreed that before the great and dreadful day of the Lord should come, he should be sent to earth to perform a mission, the effect of which would be to turn the hearts of the children to the fathers and the hearts of the fathers

to the children, lest the whole earth be smitten with a curse at Messiah's coming; and from thence comes the great principle which makes us understand the meaning of that term, "the everlasting gospel"—one that endures not alone in time, but in eternity; one whose saving power is not limited to the brief span of mortal life as known to us, but a gospel that shall endure as long as the ages endure, carrying with it, too, all those great powers that make for the salvation of the children of men.

And so step by step, step by step, line upon line, precept upon precept, these principles have been revealed, and they have been operating, and have brought to pass that which men may see this day. This is the dispensation of the fullness of times, and we see running into it, as mighty streame rush into the ocean, all the former dispensations, putting us in touch with them, putting them in touch with us; and we see that God has had but one great purpose in view from the beginning, and that has been the salvation of His children. And now has come the final day, the final dispensation, when truth and light and righteousness must flood the earth.

This work in which we are engaged is not a mere skirmish with error. It is not a battle of the outposts. It is not an occasion where a more or less brilliant mind has seized upon and developed some fragments of truth, and made them honorable for a moment in the eyes of men, but soon to be lost sight of—to be forgotten with the death of him who advocated them. Our work is not a mere guerilla warfare taken up against error and sin, and against the spiritual bondage of mankind. It is God's heavenly army of peace and of righteousness in the earth with all its companies battalions and divisions properly organized. Its movements remind one of the marching of the old Roman legions. It is God's spiritual kingdom, which is going to remain and prevail in the earth. And I love to think that when the nations shall assemble in the valley of Adam-ondi-Ahman, and when the Ancient of Days

shall sit in honor and glory, when the Son of Man shall come in the clouds of heaven, accompanied by His Saints, there shall be one among them who afore time was known to this generation, the Prophet Joseph Smith. He will be there, glorious among the mighty ones; honored among the Gods. In the very land where he was driven to and fro by his enemies there shall he triumph, there shall he stand a prince among his people, a prophet among the anointed of God, and the nations shall sing, as we sing now:

Praise to the man who communed with
Jehovah;
Jesus anointed "that Prophet and
Seer."

Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

Hail to the Prophet, ascended to heaven;
Traitors and tyrants now fight him
in vain;
Mingling with Gods he can plan for his
brethren;
Death cannot conquer that hero
again.

This great work of ours—and of God's—for it is both His and ours—this work is the truth. And will it win? Why of course it will win. "For truth is truth, since God is God, and truth at the last must win. To doubt it were disloyalty; to falter would be sin."

The Lord bless you. Amen.

GENERAL AUTHORITIES.

The General Authorities of the Church were presented to the conference, by President Smith, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as president of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Rudger

Clawson, Reed Smoot, Hyrum M. Smith, George A. Smith and Charles W. Penrose.

John Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the presiding Patriarch as Prophets, Seers and Revelators.

First seven presidents of Seventies: Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

As members of the General Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner, John R. Winder and Charles W. Penrose.

Arthur Winter, secretary and treasurer.

John Nicholson, as clerk of the conference.

RELIEF SOCIETY.

General Officers—Bathsheba W. B. Smith, general president, Annie Taylor Hyde, first counselor; Ida Smoot Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa Smith Williams, general treasurer.

Members Board of Directors, or General Board—Jane S. Richards, Sarah Jenne Cannon, M. Isabella Horne, Romania B. Penrose, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Julia L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phebe Young Beatie, Carrie S. Thomas, Alice Mer-

rill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine.

Missionaries—Harriet A. T. Badger, Sophia T. Nuttall, Mary A. C. Lambert, Mary T. Smith, Rebecca E. Little, Elizabeth S. Wilcox, Harriet B. Harker, Priscilla Smith.

Superintendent of Relief Society Nurses—Emma A. Empey.

Instructor—Dr. Margaret C. Roberts.

DESERET SUNDAY SCHOOL UNION

Joseph F. Smith, general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

Members of the Board—Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Josiah Burrows, W. A. Morton.

George D. Pyper, general secretary; George Reynolds, general treasurer; William A. Morton, business manager.

Y. M. M. I. A.

General Officers—Joseph F. Smith, general superintendent; Heber J. Grant, B. H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director; Horace S. Ensign, asst. music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, LeRoy C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Briant S. Hinckley, Moses W. Taylor, B. F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., O. C.

Beebe, Lewis T. Cannon, Philip S. Maycock, Benjamin, Goddard, George A. Smith.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION.

Officers—Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary; Agnes Campbell, assistant secretary; Mae T. Nystrom, treasurer.

Aids—Adella W. Eardley, Sarah Edgington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May B. Talmage, Joan Campbell, Emma N. Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

Alice Tuddenham, music director; Mattie Read, organist; Lizzie Thomas, assistant organist.

PRIMARY ASSOCIATIONS.

Members of the General Board—Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive D. Christensen, assistant secretary; Vera I. Felt, recording secretary; Margaret Hull, chorister; Norma Fenton, organist.

Aids to the General Board—Aurelia S. Rogers, L. L. Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Euphemia I. Burnham, Eliza Slade Bennion, Edna L. Smith, Josephine G. Smith, Ida B. Smith, Clara W. Beebe, Minnie Loveland Snow, Edna Harker, Lillian L. Maeser, Grace Folland, Allie Howarth, Annie N. Wallace.

RELIGION CLASS BOARD.

Anthón H. Lund, general superintendent; Rudger Clawson, first assistant; Joseph M. Tanner, second assistant; L. John Nuttall, general secretary.

John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans.

Board of Examiners of Church Schools—Joseph M. Tanner, Benj. Cluff, Jr., George H. Brimhall, Joshua H. Paul, James H. Linford.

Joseph M. Tanner, general superintendent of Church schools.

Evan Stephens as director of the Tabernacle choir; Geo. C. Smith, secretary; Sidney Phillips, treasurer; J. J. McClellan, organist, and all the members of the Tabernacle choir.

The vote to sustain was affirmative throughout.

PRESIDENT JOSEPH F. SMITH.

It gives me pleasure to announce that, so far as my eye could detect, the voting has been unanimous in favor of sustaining the officers whose names have been presented before the conference. I now only need to express the hope that we will sustain by our faith and prayers, by our good works and words, and by our confidence and love, all these men and women who are called to officiate in these responsible positions in the Church, as we have sustained them this day by the lifting-up of our hands.

May God help us to be united and strong for in union there is strength, and our strength will be made more and more manifest among men in proportion as we manifest our union and our love one for another, and for the children of men, and especially for the cause of Zion. God bless the Church of Jesus Christ of Latter-day Saints. God bless good and honest men everywhere. May the blessing of peace rest upon our great nation. May the favor of the Lord accompany our people throughout the length and breadth of our broad land, and upon the islands of the seas, where the benefits of our glorious government are being extended for the uplifting of the heathen and for the civilization of nations which have for ages dwelt in barbarism and ignorance. May God bless those who bless our nation and our people, and may the mercies of our Heavenly Father be extended unto our enemies and those who would overthrow us and wipe us out of existence if it were in

their power. May they repent that He may forgive them, open their eyes and soften their hearts, that they may foresee the pits into which they are hastening, and that they may turn away from their sins in time to receive the clemency and mercy of our all-forgiving Father, and be saved at last in His Kingdom. These are my prayers and my earnest desires in behalf of the people of God and of all the peoples of the earth, in the name of Jesus Christ. Amen.

PRESIDENT JOHN R. WINDER.

It will be remembered that at our last conference a resolution was passed providing for a memorial to the martyred Prophet and Patriarch. The plans have been prepared and are now in the

hands of the trustee-in-trust, and the work will soon be commenced. We expect to have it completed and ready for dedication on the anniversary of the birth of the Prophet Joseph Smith, Dec. 23, 1905.

The choir sang the anthem "Hosannah!"

Benediction was pronounced by John Smith, presiding Patriarch of the Church.

The conference adjourned for six months.

The stenographic work in taking an account of the proceedings was done by Elder Arthur Winter.

JOHN NICHOLSON,
Clerk of Conference.

DESERET SUNDAY SCHOOL UNION.

Its Semi-Annual Conference, Held in the Tabernacle,
Sunday Evening, October 9, 1904.

The conference was called to order by President Joseph F. Smith, general superintendent.

Singing by choir and congregation, "If there's sunshine in your heart."

Prayer by Elder Josiah Burrows.

Singing by the choir, "Peace, Be Still."

General Secretary George D. Pyper called the roll of stakes.

Assistant General Superintendent George Reynolds said a few reports from stake superintendents would first be called for, and in those reports he hoped the brethren would make reference to the conventions that have been held in their midst, and give some idea of the results.

SUPT. JOSEPH J. JACKSON,
Of the Alpine Stake.

My brethren and sisters, I can say that the Sunday school work is growing in the Alpine Stake of Zion. Our convention, held in Provo, has done a wonderful work in the Sunday school cause. It has interested many who, before the convention, were lukewarm, and many who were idlers in Zion, who attended the convention, have become workers. The Sunday schools in the Alpine stake are up to par. We have 70 per cent of the children represented in our Sunday schools. We have in attendance 73 per cent of teachers and officers. This standard is not high enough for the teachers and officers; we feel that we ought to have at least 85 per cent, for when any take upon them the high and holy calling of an officer or a teacher in the Sunday school, they then give their allegiance to God, to help roll on His glorious purposes upon the earth.

We have many Seventies who are teachers in Sunday school, and it is an unpleasant thing to me to state, after being one of the presidents of seventy, that some of them are numbered among the 15 or 20 per cent who do not attend to their duties in Sunday School. My brethren and sisters, the calling of the Seventy is to preach the Gospel at home as well as abroad. The calling of an Elder is to preach the Gospel at home as well as abroad. And we are trying to impress upon the minds of the brethren holding the holy priesthood that it is their duty to be in Sunday School, that they should be there at least 15 minutes to 10 o'clock, that their example may go forth before the children and have its effect.

In the Alpine stake we have 300 teachers, most of whom are devoted to the cause. They love the Sunday School work, and it is through their love for the cause that we are enabled to have 70 per cent of the children in attendance. A year and a half ago there was only 49 per cent who attended the Sabbath School. Since that time we have taken up a labor with the parents; we have impressed upon their minds the revelation that is recorded in the Sixty-eighth section of the Doctrine and Covenants, on the relation of parents to children and of children to parents. We have tried to impress upon the minds of the parents that it is their duty to see that their children are in Sunday school, and it is their duty to teach their children the true and everlasting Gospel. During the 14 ward conferences that we have-

held in the Alpine stake, many of the Bishops have given us two and in some three, sessions, and during the afternoon and the evening, we have called the parents together, and we have pointed out to them the necessity of sending their children to the Sunday school. We try to convert the parents, and I believe that there are now 50 per cent of the parents in the Alpine stake of Zion, who are converted to the work of the Sunday School.

The "Outlines" have done a wonderful work. I believe that every school is furnished with them and is using them to good advantage. There are fifteen schools in Alpine stake. We have now organized a Sunday School in Manning, and we hope that in the near future we can again organize one in Sunshine. There are a few families there, and wherever there are a few families we organize a Sunday School, for we find much good comes from it. We have many good men and women in the Alpine stake of Zion. We have a splendid Union Board, and I believe they are all united, and love one another. We meet often, and we talk over the Sunday School cause in our stake and in other stakes, and if there are any points that we can grasp that will better our condition, we grasp them, for it is the desire of our hearts, to make the Sunday Schools of the Alpine stake of Zion as good as those of any stake in the Church of Jesus Christ of Latter-day Saints. We are working to that end, and if God will give unto us His Spirit and bless us, we will accomplish the desires of our hearts.

I know that the work is true. I know that the Sunday school cause is true, and I hope that there are no idlers under the sound of my voice, and that Zion will not be condemned through the idlers that are in her, but that we may all become workers, not only in the Sunday School, but in Mutual Improvement and in Religion class work, and in whatever we may be called to do. God bless the noble cause of the Sunday School, is my prayer in the name of Jesus. Amen.

ASSISTANT SUPERINTENDENT E.
D. HARRISON,

Of the Pocatello Stake of Zion.

My brethren and sisters, with you I rejoice in the Sabbath school work. Pocatello stake is situated very peculiarly to be successful in the work that is given to us by the General Board from time to time. Pocatello is situated nearly in the middle of the stake. The farthest school to the northwest is 47 miles away, the farthest school to the south is 50 miles. The nearest school to Pocatello is 12 miles away, the next it 25. It means a railroad fare of \$1.40 to \$2.60 each time that any member of the board makes a trip. We have raised no funds for this purpose in our stake, but we have paid it out of our own pockets, and each of us is laboring to maintain himself and family in Pocatello, and when we leave it means additional expense besides our railroad fare, for many times we have to pay some one to care for the interests or the labor that we are engaged in, while we attend to the Sabbath school work. This is the condition of some of the members of the Sabbath School Board.

We have 17 schools in the Pocatello stake, but only 10 wards. There have been branch schools organized, and they have been very small, but they have accomplished some good, and they have gone along, struggling under the conditions in which they were placed, and they have all kept up the interest, excepting two, which have died a natural death through neglect.

The average attendance of our officers has been a trifle over 50 per cent. There is scarcely a school, excepting the one situated at Pocatello, where they do not live from a mile to nine miles from the place where the school meets. The consequence is, that the conditions that they have to meet are anything but the best, and the attendance is not so great, as it would be if they were better.

The pupils on an average attend at the rate of 60 per cent. The weather and the busy times and seasons have

much to do with the attendance in our schools. We hold a union meeting in the south one month, and in the west the next month. Our Sunday School workers are not yet fully converted to the Union meetings, but I will say that they have taken great interest, and there has been some zeal manifested since we had our convention which, while not a glaring success, was at least a profitable thing to all who attended. We were combined with the Bannock stake. In the Bannock stake the nearest school is something over 45 miles from Pocatello, and the farthest is about 80.

Our convention work was positively a successful thing to all who attended, but we labored under great difficulties at that particular time. We had a fair or a carnival that week. We had a circus there the same week, and the people came in to the carnival and circus, and by the time Saturday came for our convention, they were worn out and their friends who entertained them were worn out, and many of the people went home, not waiting for the convention.

I will say that all of the Sunday School workers in our stake are earnest and sincere in their work, and I believe that they do the very best they can under the circumstances, and I certainly have a very high esteem for every worker in our stake, for I know that they all try to do their best.

I feel somewhat encouraged of late, because we have had a little better success in our Union meetings. We have had more in attendance, and we have succeeded better in presenting the ideas that will tend to the end of getting better teachers, which will make better classes and better Sunday school pupils.

I ask God to add His blessings to all the Sabbath school workers.

ELDER E. C. PHILLIPS,

Of the St. Joseph Stake.

My brethren and sisters, in reporting the condition of the Sunday schools of

the St. Joseph Stake, I desire to be prompted by the Spirit of our Heavenly Father.

Up to the present time we have had no convention; but we hold our union meetings once a month, and we have a good attendance. We there conduct classes and give general instructions to the Sunday school workers.

We have sixteen Sunday schools in our stake, and some of them are far removed from the headquarters of our stake, one of them being about 150 miles away. But it has been my pleasure to visit all the Sunday schools of the St. Joseph Stake in the last seven or eight months, and I have found them all in very good condition, although some of them have not as good an attendance as we would wish.

Our average attendance, I think, is about 50 per cent. We have 1,890 Sunday school teachers, officers and pupils; and the teachers as a rule are trying to inform themselves on the best methods of Sunday school work. Since we have had the "Outlines," our Sunday school work has improved wonderfully, so much so that it seems to me that now we could hardly do without them.

We have held most of our ward conferences this summer, and we are now holding parents' conventions, which are doing a great deal of good for the children. The stake superintendent and his assistants are united in their labor for the betterment of the Sunday school work. We also have a good Union Board that can hardly be beaten in any stake.

I wish to bear my testimony to the truthfulness of the Gospel. I know that it is true, and that if we, as Latter-day Saints and Sunday school workers will live up to its precepts, we shall gain an exaltation in our Father's kingdom. And may the instructions that we have heard in our conference find lodgment in our hearts, and do us the good that it is intended they should do, is my prayer in the name of Jesus. Amen.

ASSISTANT SUPERINTENDENT
CHARLES J. ROSS.

(Of the Weber Stake.)

The greatest pleasure that I have in this life, my brethren and sisters, is to say a good word for the work in which I am engaged. I have been actively engaged in the Sunday school work for a great number of years, and I want to state that I thoroughly enjoy it.

In the Weber stake we have enrolled 7,713 pupils. We have an average attendance of 70 per cent of pupils, with an average of punctuality of 85 per cent. The per cent of teachers and officers is 75. We have 30 schools in the stake, and in each ward except two, we hold a 9:30 o'clock prayer meeting. First of all the roll is called, then a hymn is sung, then we pray. These prayer meetings, as suggested by the General Board, we find of untold benefit to our officers and teachers, and it has a tendency to increase the punctuality, not only of the officers and teachers, but of the pupils. We hold our regular weekly board meetings each Tuesday night, never failing. We hold our regular local Sunday School board meetings in each ward one night a week. At these board meetings, a great deal of good is done. We find that it is impossible for active Sunday School workers to be thoroughly prepared with their duties for the Sunday morning, unless they are in attendance at these weekly meetings, unless they come with an outline prepared, and are ready to discuss and bring out all points pertaining to the lesson or work to be developed and impressed upon the minds of the children. These meetings are indeed of untold value to the Sunday school workers of the Weber stake.

We are holding Sunday school conventions throughout our stake, usually four weeks apart, we meet at a designated place on the Sunday afternoon, and there we have our opening exercises, and then adjourn to department work, where we have an enjoyable time developing lessons, instructing our teachers and our officers along the lines that are most beneficial and most

adapted to bring out the individuality. The stake district convention, held in Ogden, was indeed a most glorious thing for the Weber stake, and I want to say that the Weber stake will welcome another convention, no matter where it may be held. We hope to have one, and will welcome it with open arms.

We could not get along without the Outlines, and we have something like 3,000 of them distributed among the pupils and in the hands of the parents. We are trying to encourage home preparation, and I believe that we are doing well in this regard.

Our Parents' Conventions, which we have held in every ward in the stake, have resulted in a very great deal of good to home preparation work. We have interested the parents in many, many cases. We are striving to get more of the home in the Sunday school, and more of the Sunday school in the home. When we can accomplish this, we feel that we have done some good.

We hope to be able to work along the lines suggested by the General Board. I pray God's blessings upon them and upon all Sunday school workers, in the name of Jesus Christ. Amen.

Bro. William D. Phillips sang a beautiful sacred solo, entitled, "Come unto me all ye that labor and are heavy laden."

ELDER JAMES E. TALMAGE.

I am asked to occupy a few minutes in addressing myself to the stake boards and superintendents particularly, and the topic assigned me is that of grading the classes.

In the "Outlines" that have been furnished you, you find a suggestion as to the basis upon which this grading shall be effected. For example, you read that the kindergarten department shall be graded on the basis of age, from the end of the fourth year to the end of the sixth; the primary department, from seven years to eight years, inclusive, that is, from the beginning of the seventh to the end of the eighth; the first intermediate, from the ninth to

the twelfth, inclusive; second intermediate, from the thirteenth to the sixteenth, inclusive; and the theological from the seventeenth year upward. I find it here seventeen to twenty, but I have always allowed myself to fancy that that is a misprint, and that a zero has been left out, and that it means from seventeen to two hundred, because I have not yet learned that there is any fixed age beyond which one may not attend, and we want the man of 90 and 100, if he is able to come along, to be there.

But the fact is, as it has come to the notice and knowledge of the board and its officers, that some superintendents are applying this suggestion according to the letter, rather than the spirit thereof; and they think that all the members of the Sunday school must be graded according to their ages, and that there is no other qualification to consider. Grading would be an easy matter indeed if that were a true principle. I wonder how those in charge of large educational institutions would feel if such a course were allowable. I know that in the state university, we should be saved a great deal of work if, as soon as a student presents himself, we required only a proper certificate of age, and then classed him accordingly. But we have to follow a different plan. We have to take the student in hand, whether he has just come from the lower grade schools or, perhaps, has reached an advanced stage in college work, and examine him very carefully to find out where he belongs. We may make mistakes, oftentimes do, without doubt, but we try to do the best we can, and place the student accordingly. Then you say, what need of making any suggestion on the basis of age. There is great need and good need for it. There is a law, if you please, founded upon a true principle that, all other things being equal, the older the boy or the girl, the more he will know. Now there are exceptions to that law. We find that the varying ability of the individual student will sometimes offset what would seem to be a state of advancement based on age. I have seen in a few

cases injury done by over-zealous superintendents who were determined to follow the letter of that principle and not consider the spirit in which it is suggested. And yet I find that the general superintendency, in putting out these outlines, has taken occasion to have printed in italics, and in a very prominent place, "The ages assigned are only suggestive." That has been overlooked in many cases. We find oftentimes that young boys and young girls, of age entitling them to membership in the higher intermediate departments, may reasonably be given work in the lower of the theological classes; and I say you cannot grade properly, superintendents, you cannot do it, unless you have the spirit of your calling with you; such, however, will give you that good, sound common sense that will enable you to interpret this suggestion in the spirit of it and grade your pupils accordingly.

I venture to call attention to the fact that we are not to mistake superficial preparation for actual preparation. We find some pupils who can read well, and who are therefore placed in a class higher than the one to which they rightfully belong. The question is, does the student understand what he reads. Don't put a pupil in a class beyond his grade, and don't go to the other extreme. I have seen in many of our district schools, and in our Church schools young men of even middle age enter, lacking much in the way of primary preparation; and I have always rejoiced that in those schools, something other than age, or scholarship alone had to be considered, for I have seen such men put into a special class with a special teacher, rather than have them humiliated by putting them down just where they belonged upon the basis of a question of examination as to strict scholarship.

Let wisdom rule in all things, and if you are in doubt, and you really don't know how to decide, there are others with whom you may counsel; moreover the channel of prayer is always open to you, and you have a right to ask and expect the inspiration of the

Lord to lead you in the performance of your duties.

A great teacher was once asked, although he was a specialist, a professor of one subject, "How many classes have you every day?" And he said, "Eighteen, sir." His questioner was surprised. "Eighteen classes in a day?" "Yes, eighteen every day." But the inquirer soon found that he had one class of 18 members, every one of whom was a separate class to him. He didn't bunch them all together and measure them by the same rod. He inquired into the capabilities of each, felt of the spirit of each, and learned to study and understand each, then acted accordingly. Sunday school teachers, you have just as many classes on your hands as you have pupils, if you are doing your duty, and you should know much about them individually; then you can assist the superintendent if he comes with questions as to the grading and placing of this student or that.

Now don't understand me as offering unfavorable criticism. Judging from the reports that have been made here to-night by stake superintendents, there is little cause for fault finding; for all testified that they are getting along so well—they did not say the rest, but I will finish it—that they can and will do a great deal better. I believe, too, that all they have said is true. I have visited some of the stakes reported, have had that privilege and pleasure, and know that the reports are true, for I know that the schools there are of a high standard; and I believe that the schools throughout Zion are of a high standard, and I believe that we are connected with a living, growing cause. Yet there are some points in connection with which we may do a great deal better.

I call to mind an experience of my own when I was visiting in the capacity of a stake officer a certain Sunday school years ago, and found a number of the older brethren gathered together into a class, and they were flocking by themselves in a little room down in the basement. There was one exception—a nine year old boy who was

also a member of the class. They were studying Josephus, a very good work, but hardly suitable as a Sunday school text-book, however valued it may be as a reference work for preparation. They had clubbed together and had bought these books, and were reading Josephus. I asked the superintendent how it was that that boy was there with those veterans, and suggested that possibly it was a little out of order. "Why," said he, "he can read as well as the best of them, and he has bought a book, too." Now I don't believe that that was an extreme case illustrative of conditions years ago. I don't believe you could find an instance of that kind in all the schools today. We know there is something in the method of grading, but we must not carry the matter too far. The best of principles may be hurtfully and injuriously applied. We do not always realize that. We are trying to inculcate the principle and the practice of punctuality, but I have seen that principle carried so far, or at least have seen it so misapplied as to do injury; for example, I have known superintendents who have said, "If you can't get here on time, don't come; we are going to close the doors; we are not going to be disturbed by late comers." Now they may be correct under some few conditions, but I say to my class, and I have charge of a Sunday school class every Sunday, "If you can't possibly be here at ten o'clock, and can get here five minutes afterward, come; don't be late if you can possibly help it, but come; and if you can't get here until half-past ten, come then, if you have any good excuse for being late. If you have an excuse that is worth anything when judged by your own conscience, it is of avail when we judge you according to the rule, and we wish you to come." I don't want to see punctuality carried to such an extreme as to make it appear that when anyone is late, he is unwelcome, provided he has a good excuse. And so with every rule. So many mistakes are made in this world, through men taking laws to be rules and rules to be laws. We do not want you to take a

fifteen year old boy and put him in the primary department. There is a place provided for him. He belongs in the second intermediate, if he is well up to date in his preparation. And parents should co-operate in aiding to keep these students up to date, up to their age limit and grade in preparation. I sincerely trust that the suggestion will be taken in good part, and that you will try to grade according to ability and age. Do not needlessly hurt the pupil's feelings. Do not put him back and make him repeat a course of study if with profit he can be promoted to a higher one.

I say again, brethren, let us have the spirit of our calling with us, and we will be able to interpret the spirit of these suggestions, the spirit in which they are offered; and may we rejoice in that spirit and in the results that follow it, as it accompanies our labors. Amen.

Elder George D. Pyper, accompanied in the chorus by the choir, sang Memorials of Galilee.

ELDER WILLIAM A. MORTON.

I am sure the Lord knows how hard it is for me to stand up before this vast congregation, and I sincerely trust that He will bless me with a portion of His Holy Spirit. I feel at home in a primary class, but this primary class is too large for me.

I am going to tell you a little of my experience. But before doing so I want to thank you, my brethren and sisters, for sustaining me in the position to which I have been called. I thank the General Board and the presiding officers of the Church that they have considered me worthy to be identified with the Sunday school movement. I cannot believe my eyes. Why, it seems to me but a year or two since I was a little, barefoot boy, sitting on a bench in a Sunday school in the north of Ireland, listening to Bible stories told me by my teacher, and it seems almost incredible that I am here tonight before this great assembly.

I want to speak a good word for my first Sunday school teacher. She did not belong to the Church, but she loved

little boys. She used to come to Sunday school, gather us around her, and teach us the Gospel of Jesus Christ as far as she knew it. I have not seen her for twenty-five years, but a little while ago I sat down and wrote her a letter, in which I said, "Teacher, I haven't seen you for twenty-five years, and yet I see you all the time. I see myself as a boy, sitting at your feet in that Sunday school; I see your smiling face; I hear your loving voice, as you tell me of the love of God, and teach me to love Him and keep His commandments. And now I thank you for what you did for me. Some time, somewhere, in eternity I will find you, and then I will tell you face to face how much I appreciate the interest you took in me, and try to repay you for all the kindness you bestowed upon me."

Yes, that teacher loved us, and I believe she took a special interest in me; I believe the Lord inspired her to do so. She used to take her little class to her home, where she would serve us with lemonade and cake, and then tell us stories about the Lord Jesus.

I learned to love her; I love her still. She is a member of the Presbyterian church, but I know that the Lord loves her, because she is a good woman. All women are good, but I believe some are just a little better than others, and I think she belonged to the latter class.

I want to appeal to you teachers—you teachers who sometimes get discouraged; you teachers who sometimes feel cross; you teachers who feel like sending the little boys home—don't do it. Be patient with them a little longer. Take them to the Lord in prayer. You don't know who you are teaching. Let us try to remember that we were once boys and girls, some of us not near so good as the boys and girls we are teaching. But we have begun to look at things a little differently. We have acquired a little more common sense; we are not making the fools of ourselves we did then, and after a while we teachers will see the results of our labors and feel satisfied.

A Religion class teacher came to me one day. She said she could not see any

results from her work. I said to her, "You do not want to be always going around looking for results. When you do good you should go away back into the shade and lie down, and tell no one about it. All you have to do is to sow the seeds; God will take care of the crop." That day in the testimony exercise, after the teacher had borne her testimony, she said, "Do any of you little children feel like thanking God for the good things He gives you, or like bearing your testimony?" One little girl arose and said, "I want to say something." Let me say, before I tell you what she said, that the teacher had been teaching a memory gem—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The little child continued, "Last Wednesday afternoon, when I went home from the Religion class, my mama said to me, 'Will you go down to the store for me?' I said 'No, mama, I don't want to go to the store,' and mama said, 'Then I will go myself. Will you go down and feed the chickens for me?' I said, 'Yes, I will go down and feed the chickens.' As I was on my way something said to me 'You are not honoring and obeying your parents,' so I came back and said, 'Mama, I will go to the store for you.' Then she put her arms around my neck and kissed me, and after that I felt better."

I said to the teacher at the close of the session, "What better results do you wish to see than that? You have taught these children a little memory gem for three weeks, and today you have seen it bring forth fruit. You have taught a lesson which I believe will remain in that child's heart as long as she lives."

We are making great progress in Sunday school work, and there are none who are more delighted with the work that is being accomplished than is the General Board. We are growing by leaps and bounds. We are far in advance of what we were a few years ago. Some of us teachers used to think that sufficient for the day was the lesson thereof; but we know better than

that now. We have learned that we must grow and grow, and never cease to grow, for when growth ceases, death begins.

But are not some of us going just to the other extreme? I believe that we are burning the midnight oil in making preparations, and studying very hard, and we are so concerned about the preparation of the lesson, and the very best method of presenting it that I fear we are not giving the proper attention to the spirit of the lesson. There is such a thing as being too careful, you know. I was in Sister Kesler's kindergarten class last week, and one of the members of the class illustrated how it was possible to be too careful. She said one day her mother sent her down into the cellar with a pitcher of cream, and said to her, "Be careful that you do not let the pitcher fall." She said, "I went out and I was holding that pitcher as tight as I could hold it, and just when I got on the first step of the cellar stairs I let the pitcher fall, and it broke into a dozen pieces. I was so concerned about the pitcher, and so careful that it shouldn't fall, that I actually let it fall." I believe there are a few teachers who are so much interested in the preparation of the lesson, in the method of presenting it, that they are losing sight of the spirit of it. I visited a Sunday school recently, and listened to some very good lessons, but there did not seem to be a soul in them. They were a compilation of cold, dry facts, and failed to touch the souls of the pupils. I believe that if our lessons are to accomplish the good we want them to accomplish they must touch the heart; the lesson that fails to do this has not accomplished its mission. I am afraid some Sunday school teachers do not let the lessons go through their own hearts. Every teacher should say, when he takes up a lesson: "What is there in this lesson for me? What is there in it that I can apply to myself, and make part of myself before attempting to present it to my class?" Our lessons ought to go through our own selves to our pupils. What I think

is needed is the spirit of Sunday school work, the soul of the work.

I was away from Zion some time ago, in a large city. It was Sunday morning. There were no Saints there, but I decided that I would go and worship somewhere, and I went to a Christian church. I listened to a minister who said many good things, and I accepted the good things which he said and let the others go. He said, "Some time ago a young man arrived at a port in America. When he landed an officer went up to him and said, 'How much money have you got?' 'I haven't got a dollar in the world' was the reply. 'Where are you going to?' asked the officer. 'I am going to Fall River,' he answered. 'Have you got any relatives here?' was the next question. 'No,' was the reply; 'but I have some in Fall River.' 'You must go back,' said the officer. 'Why?' asked the young man. 'Because you are without money and relatives here, and you are liable to become a public charge.' The young man looked at him and said, 'I will not become a public charge. Give me a chance and I will get down to Fall River all right.' 'How?' asked the officer. 'By this,' said the young man, as he tapped a little bag under his arm. 'What have you got there?' the officer questioned. Opening the bag, the young man drew out a beautiful cornet, and putting it to his lips he played a tune of one of the grand old masters, a tune that brought tears to the eyes of all who heard it. When he had finished, the officer said to the captain of the vessel, 'Take this man down to Fall River at my expense.' 'No,' said the captain, 'he shall go to Fall River at my expense; I need just such a man on board,' and that young man went to Fall River because he put his soul into his instrument." I want to say teachers, that if we expect to make a success of our Sunday school work we must put our souls into it.

One time a young artist painted a picture and took it to a critic for his inspection. The older artist inspected it, and then took up his brush and gave it a daub. The young man stared

at him in astonishment and said, "Why did you do that?" "Your picture lacks one thing," said the artist. "And what does it lack," inquired the youth. "The touch of a master hand," was the reply. And that is just what your lessons sometimes lack, the touch of the Master's hand.

God, in the beginning, decreed that man should eat his bread by the sweat of his brow. That was not a curse, it was one of the greatest blessings that God ever gave to man. And if God will not give bread to the man who spends his days in idleness, neither will He put words of wisdom and inspiration into the mouth of a mental drone. In sitting down to prepare our lessons we should invoke His divine assistance and then when we have finished we should go to Him and say, "Father, I have done what I could; now fill my soul with Your Spirit; inspire me for my work, give this picture the touch of Thy master hand." And he will do it. He will help us every time.

Before taking my seat I wish to refer to a statement that was made in a Methodist convention held last week. I have traveled quite extensively over this country, and have associated a great deal with the young people of Zion, and I can say truthfully that there is no people in God's great world today who love their religion as the young people of the Latter-day Saints do. We have one hundred and thirty thousand members enrolled in our Sunday Schools, and we have not had to use "trading stamps" to get them there either. Brother Summerhays has an extract from a newspaper in his pocket which shows that some of the sectarian schools of the country have had to resort to the trading stamp system in order to get their young people to attend Sunday schools. We haven't got down as low as that yet. We never shall.

We are not ashamed of the Gospel of the Prophet Joseph Smith, nor of the Prophet Joseph Smith, nor of the glorious principles which he taught us, but I will tell you of whom we are ashamed. We are ashamed of

men and women who claim to be followers of the meek and lowly Jesus, and at the same time go about speaking evil of their neighbors, and seeking to do them all the injury they can. That is what we are ashamed of. We are ashamed to see men who style themselves ministers of the Lord Jesus Christ, assemble in conventions and pass resolutions aiming at the persecution, the oppression, the annihilation of a little band of religious worshippers in their own land. A short time ago the ministers of the country shed crocodile tears because of the persecutions of the Jews by the Russians. They also passed resolutions condemning the latter for their treatment of the poor Hebrews. You remember that some of the nations were appealed to to arise and show their disapproval of the treatment accorded the Jews by the Russians, and now we find some of these ministers who were so strong in their denunciation of the Russians for persecuting the Jews, assemble in convention and pass resolutions by which they seek to persecute and overthrow a little band of religious worshippers out here in the desert. Think of it! That is what we are ashamed of, of such inconsistency. Sometimes I imagine I can see the devil, lying back in his easy chair and laughing at the inconsistency of these theological hypocrites.

I pray God to bless the youth of Zion; to bless the boys and girls of the new and everlasting covenant. We have been called to teach these children; let us labor for their salvation. These little boys and girls in the kindergarten classes, these little boys and girls in the primary classes, will not be little boys and girls always. After a while they will be grown-ups, and will become great and good men and women. We shall see them bearing off the kingdom of God. I can see them, when you and I are laid away on the hillside, rising up and doing a thousand times better work than you and I are doing today. We are teaching Apostles and Prophets of the Most High God. We do not know now who

these little ones are, but God knows them, and the day will come when they will rise up and bless us, if we but do our duty to them and teach them to live pure and holy lives.

May God bless this great work, and may we labor with our whole might, mind and strength for the upbuilding of the kingdom of God. And, finally, may we be redeemed, saved and exalted with the sanctified in the celestial kingdom of our Father, is my humble prayer for us all, in the name of Jesus Christ.

ELDER JOSEPH W. SUMMERHAYS.

I am requested to say a few words in regard to the conventions which we have held during the past season, and what we intend to do during the year 1905. I wish to say to our brethren and sisters from the far south, that we have not forgotten them. We have held conventions all through the north, except in the Union and Cassia stakes, and those two will have our immediate attention. We are also making preparation to visit the stakes in Arizona, Colorado and Old Mexico, and we expect to do something for San Juan, but we hardly think it will be a convention.

At our conventions we have asked the sisters to take off their hats in the general meetings, and they have responded as you have responded tonight. And then we have asked them to do another thing. We have asked them to let their hats remain off their heads until the benediction is offered, and not to disturb the meeting by putting on their hats and getting ready to leave the house before the services were closed. So far we have met with success and we would like you to do the same tonight.

My brethren and sisters, this is the house of God, where we come to listen to the servants of God, and it is becoming in us that we remain, with due decorum until the benediction is offered.

On last Thursday evening we held a meeting at the Barratt hall, and it was decided by the superintendents of the

stakes there assembled that we would continue our conventions during the coming year. We may have to group the stakes a little differently from what we grouped them during the present season, but we expect that the conventions next season will be all that they have been this season, and as much better as we can possibly make them.

Another point that I am requested to speak upon, and that is this, that the superintendents of stakes and the superintendents of wards will note, that when their reports come to them this season, there is a change in some of the questions. We have been asking, if you remember, "What is your enrollment," and "What is your average attendance," and then we have asked for one hundred per cent on nickel fund account. The result of this has been that some superintendents have taken from the roll every name they could, to show—first, a high average attendance, and secondly to more easily pay their one hundred per cent nickel fund; and a good many children between the ages of four and twenty have found their names taken from the roll, and they haven't gone back to school. We estimated the other day, just how many of this class of people were out of the Sabbath school, and we were of the opinion that there were some three thousand, eight hundred, with two hundred and fifty-six schools to hear from. This is wrong. So far as I am personally concerned, if I have got a boy that is not true to his trust, I would rather that that boy should come to the Sunday School but once a year than not to come at all. We are not so much after the average attendance or the nickels as we are after the salvation of the souls of those children. We want to get them into the Sunday School. Therefore, when you get your next report blanks, you will find this question: "How many persons have you in your ward between the ages of four and twenty years, inclusive?" also, "How many of these are there enrolled in your Sunday School?" We ask these two questions, and, later on, my brethren,

between now and the first of the year, we will tell you what we want you to do with this class of citizens.

The majority of the members of the General Board have been through the stakes this season to these different conventions. I myself have attended all of them but two, and I know that the Sunday school cause is thriving, and I know that the great Latter-day work is growing. We recognize that Zion is growing, and I believe that every department is growing. I want to say to you Sunday school people, while you are attending to this organization, do not forget the other organizations of the Church—the Mutual Improvement, the Religion Classes and all. We want you to build up the kingdom of God in its entirety, that it may be beautiful to look upon when we present it to the Master. May God help us to do it, I ask in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I do not desire to occupy very much time. I am delighted always to have the privilege of meeting with that class of our people who are so deeply interested in teaching the children and in taking part in the work of the Sabbath Schools, and I sincerely hope that we shall succeed in impressing upon the minds of the rising generation a sincere regard, not only for themselves, to keep themselves pure and unspotted from the world, but a sincere regard for the rights and privileges of others. Our children should be taught to respect not only their fathers and their mothers, and their brothers and sisters, but they should be taught to respect all mankind, and especially should they be instructed and taught and brought up to honor the aged and the infirm, the unfortunate and the poor, the needy and those who need the sympathies of mankind.

We too frequently see a disposition on the part of our children to make fun of the unfortunate. A poor cripple, or a poor, weak-minded person comes

along, and the boys will poke fun at him, and make unbecoming remarks about him. This is entirely wrong, and such a spirit as this should never be witnessed among the children of the Latter-day Saints. They ought to be taught better at home. They should be thoroughly taught better than this in our Sunday schools, and in all the schools, as far as that is concerned, that our children attend. Our children should be taught to venerate that which is holy, that which is sacred. They should venerate the name of God. They should hold in sacred veneration the name of the Son of God. They should not take Their holy names in vain; and they should also be taught to respect and venerate the temples of God, the places of worship of their fathers and mothers. Our children should be taught also that they have rights in the house of the Lord equal to their parents and equal to their neighbors or anybody else.

It always pains me to see our little ones disturbed in this right. I witnessed a little circumstance in our meeting this afternoon. The house was crowded in every part. A person was standing in the aisle, and a little child was sitting by its mother on a seat. Somebody came along and took the little child off its seat, and took the seat himself, leaving the child to stand. I want to say to you, my brethren and sisters, that that act sent a pang to my heart. I would not, for anything in the shape of remuneration of a worldly character, grieve the heart of a little child in the house of God, lest an impression should be left upon its mind that would make the house of worship a distasteful place, and it would prefer not to come within its walls, than to come and be offended.

I once witnessed a circumstance of the kind in one of our most popular meetinghouses, I may say. A little child had come in, in good season, and taken a seat. By and by a lady came in. The seats seemed to be all occupied. She took the child by the arm, jerked it off the seat, and sat down up-

on it herself, leaving the child to stand. I had all I could do to hold my tongue and my temper when I witnessed the circumstance. I had half a mind to get up and ask that lady to get up off that seat and let that child sit there. It had more right to sit there than she had, for it came and had it first, and was in the house of the Lord. The child was made to feel that it had no right there. It was made to feel that that person that came in later had a better claim to the seat than the child itself. That is wrong. Our children have just as much right to come into the house of God as any person has, and we should respect them in that right ourselves, and in turn the children will respect us. But when we cease to respect the rights of little children, it is a lesson to them which we inculcate in their minds, that they are not bound to respect us. But when we respect them, treat them as intelligent beings, treat them as our successors in life and entitled to responsibilities in life, they will grow up to respect us and hold us in reverence, and respect our rights just as we respect theirs.

I desire that we will inculcate this principle of esteem in the hearts of our children for their parents, for their brothers and sisters, for their neighbors and their associates, and especially for those whom the Lord has called and clothed with authority to administer in the midst of the people. I think our children should be taught these principles, that they should be instilled into their hearts, and as we have been hearing tonight from Brother Morton, it should be a part of their nature to love one another and respect one another, to respect that which is sacred, that which has been consecrated to the worship of the Lord or to sacred purposes.

Our children should be made and taught to respect these things in the Sunday schools. There is where you can teach them, and in our religion class work they can be taught these principles, more especially in these or-

ganizations; and also in the primary associations, better perhaps than they can be anywhere else, because they are taken in these associations at the ages when they are most impressionable, and when these things can be made permanent in their minds. The things that are impressed upon the minds of children take stronger hold than in after or later life.

Well now, my brethren and sisters, let us respect one another. Let us respect that which is sacred. Let us honor the name of the Father and of the Son. Let us speak kindly of one another. Speak no ill of any man, no matter if such men are not what they should be; it does no good for us to promulgate and publish abroad and keep alive in our memories or in the memories of others the imperfections, the sins and the wrong doings of others. We had better strive to amend and improve that which is not good. Always seek that which is better, and that which will purify the heart and ennoble the mind, and that will lead men to higher thoughts, higher aspirations and better and purer work in the

world, that they may become more and more like the Son of God.

May the Lord bless all those who work in the Sunday schools, and help them in the performance of their duties, and bless the children of Zion, that what has been said tonight, and what was said today, may indeed be true of them, that they are not ashamed of their parents, that they are not ashamed of their religion, that they are not ashamed of the work their parents have done in the land, but that they are proud of these things, and that they venerate their parents because of their fidelity, and because they have been firm and true and steadfast in the midst of persecutions and in the midst of hatred that has been made manifest against them by the world.

God bless you, and bless our children, and all Israel, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, "Lift up the voice in singing."

Benediction by President Francis M. Lyman.

GEO. D. PYPER,

Secretary.

F. E. BARKER, Stenographer.

DESERET NEWS BOOK STORE

State Depository for School Books.

School Stationery, Supplies. Kindergarten
and Busy Work Materials. Largest
Stock in the State. Lowest
wholesale prices. Send
for Price Lists.



Deseret News Building,
6 MAIN STREET, - SALT LAKE CITY, UTAH.

HISTORY OF CHURCH VOL. II NOW READY

PROCURE THEM AS THEY ARE ISSUED.

The History of the Prophet Joseph,
written by himself, with introduction and notes
by B. H. Roberts.

Low prices have been fixed by the
First Presidency, that the work may secure
the widest possible circulation.

Cloth Embossed,	-	\$1.50	Post Paid
Half Morocco, Gilt Top,	-	2.50	"
Half Calf, Gilt Top,	-	2.50	"
Full Morocco Gilt,	-	4.00	"

Every Association, Sunday School,
Quorum and Private Library should have it.

DESERET NEWS BOOK STORE

6 MAIN STREET, - SALT LAKE CITY, UTAH